

A MOST  
**COMFORTABLE**  
EXPOSITION

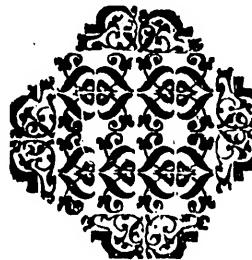
OP  
The last and most difficult part of the prophecies  
of Daniel from the 26. verse of the 11.  
chap, to the end of the  
12.chapter.

Wherin the restoring of the Iewes and their cal-  
linge to the faish of Christ, after the utter over-  
threw of their three last enemies, is set  
forth in livelye coulours,

By the labour and studie of that bright and wor-  
thieman of God, THOMAS BRIGHTMAN  
Englishman & once fellowe of Queenes  
College in Cambridge.

Rom: 11.25.26.

I would not brethren, that ye should bee ignorant of this se-  
cret, that partly obstinacie is come to Israel, until the  
fulnes of the gentiles be come in: and so all Israel shall  
bee saved, as it is written, The Deliverer shall come out  
of Sion, and shall turn awaie the ungodlynes from Jacob.



Anno 1635.



To the friendly

## R E A D E R

**A**lthough the revealing of the Revelation and the song of songes doe yeeld cleere and notable arguments, sufficiently to make knowne the happie and longed for vocation of the Iewes, yet the due regard of such a divine mysterie doth require that we bring forth & laie to every little sparke, taken from the aulter of God, which maie yeeld more cleere and evidēt prooef of that truth which mortall men doe not yet sufficiently conceive & see into. Behold therefore how this truth is confirmed not of one or two, but of three such witnessses, as are beyond all exception. Daniel is added to Iohn and Salomon, who among the visions of *Dan. 12.* God almighty, doe plainly testify that this deliverance of his nation to be performed in the *Wit. 10.* last times was also revealed, what speciall *14.* ac- count the good & great God made of all these, doe those singular commendations testify, which the Scriptures have honoured them withall. Iohn he is the disciple whō Iesus loved, Salomon was the king beloved of his God, *Iob. 13.* whom *23.*

*Nehe. 13.* 4 whom his name was called Iedediah; 2. Sam. 26. 12. 25. Daniel also is a man of desires, because *Dan. 10.* in his time he was most accepted and beloved 11. 19. of God. It must not therfore seemo strange, if God made known his secrets unto them after *Psal. 25.* a speciall maner, for the secret of the Lord is 14. present to them that feare him. United forces *Eccl. 4. 11.* do allwais best prevaile, and the more helps they associate and ioyne together, the stronger they are, A three fold coard is not easily broken.

Although therfore thou doe somtime doubtinglie read over the Revelation of Iohn, & the songe of Salomon for the newnes and strange-nes of the matter, yet when by Daniels coming in, such an admirable cōsent of Scripture, giveth such cleere lighte to confirme the matter in hand, feare not to embrace the truth with thankfullnes unto God: for here all these, not by mu-tuall conspiration, but by divine inspiration, doe proclame one and the same thinge.

How much also Daniels testimonie is to be ac-counted of in this matter, thou shalt farre better perceive by his owne words welunderstood, the by mine, as the fusing expositiō plainly sheweth.

That truly is of great weight, that Daniels prophecie is deputed and appointed for the Iewes, to whom notwithstanding he bringeth no comfort, if that resurrection spoken of 12. 2. be understood of the last and generall resurrec-tion, properly so called, which without all doubt both in matter and time doth fall in together

together with their deliveraunce in verse. 1. Be-holde then after the Iewes three last enemies be vtterly overthrowne; that is to saie, The Romane empire, which is called the King ch. 11. 36. and is described by his properties verse 37. 38. 39. and the Saracens, whom he noteth and nameth, The King of the South vers. 40. and lastly, the Turkish empire stiled with the title of the King of the North vers. 40. &c. Behold I saie, a plaine and cleere pourtraiure of the Iewes vocatiō, not onely vndertaken and begun 44.45. but consum-mate and perfect ch. 12. 1.2.3. where it shall bee made manifest (I think) without obscuritie. That the resurrection there, is the full restoring of the Iewish nation out of the dust of destruction and their calling to the faith in Christ, whereby those that are dead in sinne are truly raised up againe according to that of the Apostle, If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. Rom. 11. 15.

*Rom. 11.* And that the mindes of good men maie the 15. lesse be disquieted in the expectation of so great a felicity and happines. Lo the very times of this deliveraunce opened to thee, as well of it begun whē tidings out of the East shall trouble the Turk vers. 7. and 11. as when fulfilled, when the Turkish name and empire both shall bee vtterly abolished. The greatnes of the Kingdomes vnder the whole heaven shal bee given to the people of the Saints of the most high, vers. 12. True it is indeed

indeed that almost all these things are otherwise caried and applied by interpreters very wel des-  
serving of the Church: but Truth is ever wel accepted and enterained of the ingenuous, (to which none can prescribe a rule, or overrule, not space of times, of patronage (or au-  
thority) of persons, as Tertullian speaks well: Yea, if a scandill be taken (or arise) because of the truth, it is more, profitable to permitt the scandall, thē that the truth should be left. He doth sparingly refute other mens op-  
nions, but mildly after his maner alwaies, where they prejudice and hinder the truth.

*Lib. 1. de Virgin. Vol. 1. c. 1. August. de lib. ar. 3. bim. 3.*

The controversy is cheifly concerning Antiochus, whom he endevoureth to proove by a multitude of weighty reasons, That he must of necessitie be excluded out of every particle of this prophecie which he hath here vndertakē to handle. Assuredly he bringeth admirable light to the right vnderstanding of the whole prophecie of Daniel. Weighing then all things in an equall ballance, lay apart all prejudice against the truth discovered, and pray earnestly with mee. That the Deliverer may come out of Sion, who may vterly overthrow his enemies, the Beast with Gog and Magog, and that he may thorowly turne away vngodlines from Iacob. Farewel.

The text of the 11. Chapter of Daniel  
from vers. 36. to the end.

36. **A**nd the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake marwiculous shings against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined, shall be done.

37. Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himselfe above all.

38. But in his estate shall bee honour the God of for-  
ces: and a God whom his fathers knew not, shall bee honour with geld, and silver, and with precius stones, and pleasant things.

39. Thus shall hee doe in the most strong holds with a strange god, whom he shall acknowledge, and in-  
crease with glory: and hee shall cause them to rule over many, and shall divide the land for gaine.

40. And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlevinde, with charres and with horsemen, and with many ships, and he shall enter into the countrys, and shall oversyde and passe over.

41. Hee shall enter also into the glorious land, and many countrys shall bee overthrodne: but these shall escape out of his hand, even Edom and Meab, and the chiefe of the children of Ammon.

42. He shall stretch foorth his hand also upon the countreys, and the land of Egypt shall not escape.  
 43. But he shall have power over the treasures of gold and silver and over all the precious things of Egypt: and the Libyans, and the Ethiopians shall be at his steppes.  
 44. But tidings out of the East, and out of the North shall trouble him: therefore he shall goe forth with great fury to destroy, and utterly to make away many.  
 45. And he shall plant the tabernacles of his palace betweene the seas in the glorious holy mountaine, yet he shall come to his end, and none shall helpe him.

Let the words of my mouth and the meditation  
of my heart be acceptable in thy sight O  
Lord my rock and my Redeemer.

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THE ANALYSES  
or  
Annotations  
or Resolution.

Daniel recordeth things done in the first six chapters afterward in the rest of the booke, visions and revelations shewed to him: wherin is disclosed what the people of the Iewes are to expect from that time to the very last end. Of the Revelations he first propoundeth the universal type of thinges to come in Chap. 7. in those following he vseth a larger declaration of the first, both as it did agree with the next times in regard either of the enemies chap. 8. or of the

Messias

Messias in cha.9. As also it did agree to all times by a continued order and succession from his owne time to the full deliveraunce of his nation. Of this last and plentifull Prophecie the preparation is set downe in the tenth chapt. then afterward the thinge it self in the two followinge chapters 11. and 12. From the beginning of the 11. chap. vnto this place the matters of the Persians and Grecians are so manifestly, particularly, and expressly foreshewed, that in very deed, it may seeme rather a Historie then a prophecie. That which remaineth doth partly shewe the other oppressors of the people of the Iewes, in this Chap. partly that wished end of all their troubles in the following.

There are three oppressors sett downe, The first a certaine Kinge described, without anie addition of his dominion how farre it stretched, but summarily both of an unlimited power toward strangers, most proude and prosperous till the appointed time vers. 36. and also towards his owne, a contemner of his Countries and fathers religion, without naturall affections, and exalting himself above all, vers. 37. After particularly as he should be famous for some speciall acts, partly in the matter concerning Religion vers. 38. and beginning of the next, and partly in politicke affaires, in the later part of vers. 39. The second is the King of the South vers. 40. The third is the King of the North, who is happye in his preparation vers. 40. in his proceeding

B

vers.

vers. 41. and largenes of his dominion ver. 42. 43. but is unhappye in the feare of dolefull tidinges, in his wicked purpose and resolution of minde, v. 44. and last of all in his going forth and end vers. 45.

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## THE SCHOLIA or Exposition.

*Vers. 36. And the King shall doe what him list,  
or according to his will.*

**V**ee have often times made mention of Daniel in the Revelation and the Canticles, whose testimonie what force it hath to those things for which we alledged, it cannot be sufficiently vnderstood, except we repeate it from the beginnany and take vpon us the full handling of a very obscure place of scripture, and much controverted amongst learned men: which truly I doe the more willingly vndertake, because being holpen by the light of former expositiōnes, we hope we shalbe able to bring somthing by Gods assistance to cleere the truth and bring it to light. Neither doe I doubt but it will be very acceptable to the godlie and learned to see Daniels consent with the rest, and the lovelie face of the truth to be brought vpon the stage in open view, with whose bewtie the most heauenly minded are especially ravished, yea and which even the vulgar sort of men, though ynskilfull beholders and judges of beawtie are also astonished therat. Every vision hath difficultie in it, but he must have leisure at will, that vndertaketh the whole work: but these last visions being well vnderstood, on which doth rest the exposition of the former, those also that goe before may be easily concievied.

We

We begin the exposition from the 36. verfe, because there are not manie things in the former verfes need to staine or hinder the Reader: but thos which followe are much doubted of, whether they belong to Antiochus Epiphanes, or to some other Kinge. Wel and rightly in my judgment doth Calvin avouch, That it can by no meanes be referred to Antiochus. Those things that followe doe not anie wise agree: for how shold he doe what he list, by exalting himselfe above all that is God, whom the shippes of Chittim limited and prescribed vers. 30. Neither did the Kings of Egypt, being younge, attempte anie thinge against Antiochus: Neither was there anie King of the North, by whom he susteined anie wrong to speak of. Or if we shall make Antiochus himself the King of the North, as some interpreters doe: Neither doth the King of the South provoke him as it foloweth vers. 40. Neither did he returne into Egypce after he was commaunded to depart by the Romanes as vers. 30. before.

The historie recordeth that he went twice into Egypt as, 2. Maca. 5. 1. About the same time Antiochus vnder-took his second voyage into Egypt, wherin he doth admirably agree with Daniel; but of a third expedition not a gy, or the least mention in anie Authour that I could finde. The Authours of the books of the Macabees would have made some mentiō therof if there had beno anie. Neither wold Iosephus have let it passe, who after the retturne of Antiochus out of Egypce by reason of the Romanes threatening denounced, doth mention nothing at all that was againe attempted against that Countre before his death among the Persians. Livie also, who sheweth him to be restrained by Popilius the legate lib. 45. of his Epitomes abridgement, declarath him in the next book to be dead without doing anie other memorablie exploite. Iustice also, after he had declared the tartesle

rigour of Popilius, telleth us that Antiochus died as soon as he was returned into his Kingdome: was it possible such a notable expedition could be taken in hand, wherein so manie nations were overthowne and great alterations came to passe, as it followeth vers. 40. 41. In recording wherof all these Authors would not be faithfull and diligent, which yet notwithstanding should escape the trust and diligence of all these Authors.

But thou wilt saie, Though the Historie be silente, yet divine Oracle without all exception, makes the matter playne and manifest, for so Daniel speakeith before, vers. 29. At the time appointed he shall againe invade the South, but it shall not be as the first expedition, or as the last, but by the leave of learned men, no such thing is here intended, if we doe rightly expound or translte the word, which runneth thus, But the set time shall returne and he shall com into the South, and it shall not be as the former, so also the later, for there is nothing more frequent then for the later doubled Caph, to answere the former, and to be the reddition or answere therunto: in which sense the particle *Ita*, so, doth answere the word. *Sicut et*, as: And it shall be as the priest, so the people, &c. Isa. 24. 2. And it shall as the righteous so the wicked. Gen. 18. 25. you shall heare, as the small, so the great. Deut. 1. 17. and very manie of the like sort; wherefore the translation of Tiemelius is to be corrected, But it shall not be as the first expedition or as the later: for the Copulative particle rendered disjunctively, and the note of the similitude being taken propositively and not responsively or redditively as it ought, doth plainly shew of three voyages, against the truth (if I be not deceived) of all histories, and against the minde and meaninge of the prophet himselfe. For is it anie waie likely, that Antiochus for feare of the people of Rome had caid away his whole armie out of Egypte, the Romanes after that should either leave off the care of that Kingdome, or that he should dare againe

againe to enterprise warre against the good liking of the Senate? Moreover That title help spoken of verse 34. proceeded farre beyond the tyrannie of Antiochus whom Judas Macabeus and his other brethren did overlive. To what end therfore should the Prophet, when he had farre passed those boundes, come sayling back againe that waie he had formerly overpassed with a certaine inextricable confounding of things? Finally shall we think or imagine, that the lewes calamities did so continue in Antiochus alone, as that it should be altogether needless to speak a word of their consequent troubles afterward? Neither doe thise wordes anie better agree to his sonnes, who never did attaine unto the greatness of their Father. The Kingdome of Syria did more and more decaie, until at length not long after it was utterly wasted. This King therefore is not Antiochus, but some other farre surmounting him, one of those four cheife ones spoken of before ch. 7. 17. and therfore the prefixed article hath his emphasis or expresse force of signification, distinguishing him from Antiochus, of whom he spoke in the wordes next and immediately going before; who was but smal and meane in comparsion of these fourie cheife, and this King is the last of these fourie: for the Lion, the Kingdome of the Assyrians, was abolished and gone before this vision was shewed to Daniel, as before ch. 10. 1. Of the beare and leopard, the Persians and the Grecians, there hath bene enough spoken in the former part of this chap. The terrible beast then only remaineth, that variable wylde beast and of manie fashions, which is this Kinge. For it is necessarie that the exposition (of which kinde this last prophesie is) should bring no new matter, as farre as it concerneth the generall heads, nor anie whit di part from the generall type. By which it is also manifest that the fourth beast ch. 7. is not the Kingdome of the Seleucidans and Lagidians

dans, as some learned men have thought, seeing this Kinge, that very beast, neither is Antiochus nor anie part of the Grecian Monarchie, which had no successour after Antiochus greater then hee. But of this matter more heerafter: So as by those necessarie arguments thus laid down, we are ledde by the hand to the Romanes, who tooke the lampe from the Grecians, and whom the Iewes afterward found and felt the most cruel revengers of their wickednes. For it is the intent of the spirit in a breife Synopsis or abridgement to our view, to deliver what the estate of the Iewes should be, not onely to the first coming of Christ, which yea notwithstandinge Antiochus never attaineid to, but also to all ages succeding, till at length they shal bee gathered into one fould, & be made together with us Citizens of the same Kingdome.

Other prophecies have made this manifest unto us & the singular agreeement of this prophecie will marveilously confirme the same. The Angel doth note or signifie, the Romane Monarchie by the name of one kinge, as if it were of some singular person after his manner; and then he addeth certaue properties, by which as in a glasse wee may behould his lively face. First of all therefore, where shall we finde a greater power to doe what hee list theu in this empire? especially from such time as Antiochus the great by their meanes was deprived of all commande beyond the mountaine Taurus, and was commanded to contayne himself within the narrewe boundes of Syria. For a litle before having vanquisheid Hanibal and triumphed over Perseus the Macedonian, & having slaine the Cimbrians or Danes, and all feare laid aside farre and wyde round about, what should restraine such an extreme licentiousnes of all things, and such an unbridled appetite both of covetinge anie thinge, and of obteininge anie thinge he coveted according to his will. The bridle of feare was cast upon all other Kinges:

only

only the Romanes, whose power exceeded, did bite the bridle, & would not be cuibed by those whom they had overcome in battell. Ptolomie felte of their tyrannicall power, whose Island Cyprus, although he were a kinge and their fellow and confederate, was proscribed and ransackt, not for anie offence and injurie, but onely for their desire to enjoye so great a wealth, wherwith the Island was reported to abound. And whereas no fitt nor feigned coulour could be pretended, then Cato that great patron of Justice, as he was called, was made a publick robber of the wealth so ungodly coveted, that so, as I think, the grosse dishonestie of the facte might in some sort be hid and concealed by the authoritie of the man. The Egypitian could not brook the wronge, but at the report of the matter poysoned himself, Florus lib. 3. ch. 9.

The warre against Crete if we will take knowledge of the truth, we also made, saith the same Florus, onely through a desire to vanquish that noble Island. But this licentiousnes was nothing to the outragiousnes of the Emperours. It would be over tedious to enter in the particulars, neither is it needfull in a matter so well knowne to all. Assuredly that which Daniel once spake of Nebucadnezar, agreeeth very fittly to this Kinge, and for the Majestie that God gave him, all nations, people, and languages trembled, & feared before him; he put to death whom he would, he smote whom he woulde, whom he woulde he set up, whom he woulde he put downe Dan. 5. 19. These are the large boundes of an unlimited desire proper to supreme authority. Let us not seek for them either in Antiochus, or in anie other servile prince, but onely in the highest empire. This is therefore his first marke, His unlimited power out of all controule. His pride followeth, hee shall exalt himselfe & magnifie himselfe above all that is called God: inter-

Interpreters do use to carry these wordes to the impietie of this Kinge, which indeed is noted in the next wordes And hee shall speake marveilous thinges , and wordes against the God of Gods. Those former wordes therefore doe belongeth to men : for pride is here sett out by a twofold subiect about the which it is exercised , partly men whom it contemneth and despiseth as their underlings; partly God himself, of whom it doth both think and speake unreverently. We know that men placed in higher degrees of dignitie , are in manie places in the Scripture called Gods , especially such as have anie government and commaund of things : this King should make no accounte of all these in comparisyon of himself , as it is evident in the people of Rome. For how should not hee lift up himself above all, whom almost through the whole world, hee held as his vassals and copy-holders : who could obteine a Kingdome but by the helpe of his authoritie ? or who could keepe one but with his goodwill ? The Ptolemies Kings do flye to him as to the bestower of Kingedomes, that Antiochus at his commaund might he made to lay downe his victoriouse weapons, and depart out of Egypt which hee had subdued , and so to let goe his sweet morsell out of his mouth againe : And without delay commeth Popilins flying into Egypt, and shewed by his doings how little a legate of Rome did estein of anie kinge, he scornfully refuseth the hand and embracements, hee bids leave off his complements and friendlie salutations and making a circle , strikely enioynes him a speedie answer before he went out of that space. Neither durst the great King mutter a word against it, but remembred he had to doe with his Lord and Maister , quietly suffered hee the prey to be taken from him, and giving warning for the readines of al his carriaghe he departed out of Egypt. This Epimanes did more wisely then Perseus the

the Maccdonian, who wageing battaile with the Romane, learned at the length to his great damage by folowing the triumphing chariot of Aemilius, what a dangerous matter it was to contend or fight with a superiour, or one more then his match. Foolishly also did Gentius King of Illyricum , who would not submitt to this tyrannicall prince before he was sent prisoner to Rome together with his wife and children and kinsfolks by Ammuis the Praetor. O Romane thou wast indeed above every God, all Kings did submitt their necks and yeeld under thy yoke Prusias therfore the King of Bythinia , though not according to princelie dignitie, yet verye comodiously, to make shew of the Romane eminencye, commanded his sonne Nicomedes as an orphan or ward to the Senate, and acknowledged himself a free man of the people of Rome.

But we are to obserue notwithstanding that this King should exalt and magnifie himselfe by wresting principallitie by force and armes, and not by voluntarie subjection to him. Prusias indeed willingly seemed to professe himself their servant, but his profession was but a base flatterie, which fears extorted, but he did not ingenuously nor willingly desire it. What should I make mention of Eumenes King of Pergamus, of Ariarathes King of Cappadocia , of Mithidathes King of Pontus , of Diatarus King of Salatia , who all of them and all others in all places submitted themselves to this King, either of their owne accord or of compulsion. We see therfore that this agreeeth to the Romane alone to whose will and pleasure all other did reforme. Antiochus neither durst nor was able to arrogate anie such matter. But if wee interprete these Gods to bee the celestiall and divine powers, then is there lesse likelihood in it, that hee should preferr himselfe before the heavenlie, which knew so wel he had a maister on earth. But these Gods heere

spoken of are not heavenlie but earthlie ones : That even as Antichrist, who was afterward to succeed in this very seate, should exalt himselfe above all that is called God or is worshipped, 2. Thel. 2. 4. by assuming to himselfe a dominion over all the kings of the earth : so this king here should goe before him in the same steppes, to make to his heire the more easie path and passage to the top of his execrable pride to be abhorred of all men : such is his arrogant haughtiness over men, but hee will not be conteyned within these boundes: hee wil use reproachfull wordes against the God of Gods, saith the text, But so did the Assyrian king also of olde, Hath anie of the Gods of the nations delivered his Land out of the hands of the King of Ashur. 2. King. 18. 33. And it is said of Antiochus also, that hee flue manie men and spake very proudly. 1. Maca. 1, 25. This therfore seemeth to be a common note of great soveraigntie, which usually breakes out into great blasphemie against God himselfe: yet there is reason in this place, wherfore it should be proper and peculiar to the Romane, for the Assyrian hath no part at all in this vision, neither can it be referred to Antiochus, whose horrible mischieves are formerly recorded, that he shold pollute the holie place or sanctuarie, and shold take awaie the daily sacrifice, and set up the abominable detolation verse 31. He had now alreadie pasted and proceeded beyond those wordes, why shold he now be reprooved for incōsiderate end uncivill language after such heynous mischieves? we doe not use to accuse a man whom we have prooved to have thrust his neighbour through wit a sword and after to laye to his charge that he prickt him with a pin or a needle also. This therfore is not Antiochus his blasphemie but the Romanes, who though they came behind him in wicked deedes against the God of Gods, yet they refrained not themselves from wicked wordes. Although it bee not necessary that these words

wordes should bee of the mouth, when as the foole hath said in his heart there is no God : and it is certaine al-though they used no wordes, and brake not out into termes, yet the Romanes after they grewe into acquain-tance with the nation of the Iewes, did in their private thoughtes attribute more to their Jupiter of the capitoll, then to the great creatour of the worlde. But yet words are not wantinge, which are as witnesses of notorious blasphemie. Cicero, with the applause and approbation of his nation, doth not vouchsafe the true and sincere religion of God anie other name then a barbarous supersti-tion; neither so contented, his ungracious tongue goeth forward in determining those sacred things of divine in-stitution to bee both unworthie of the noblenesse and splendor of the Romane Empire, the gravitie and great-nes of their name, the institutions of their ancesstours, and also to be odious and hatefull to the immortall Gods, because the nation whoso they were, was vanquished, re-mooved, persecuted : for so hee playeth and maketh a flourish and ostentation of his eloquence against the God of heaven in his oration for Flaccus.

That was but a light matter that Augustus commend-ed his nephew Caius for contemning the religion of the Iewes. Tiberius did persecute them with so grea-te hatred, that hee compelled all their worshippers or Lovers to burne all their holy garments with all their furniture ; who also appointed and distributed the Iewes youth by a kind of oath, into the provinces of a corrupt ayre, and hee banished the rest of that nation & their followers under a penaltie of perpetuall slaverie & servitude, if they were not obedient, as Suetonius in his Tiberius witnesseth ca:36, yet notwithstanding he would afterward have had Christ registred among the Gods, if the authoritie of the Senate had not hindred it, whose auncient decree it was, that no God should be cōsecrated by the Emperor, unless it were approved by the Senate.

O the notorious blasphemie of this King , with whom the divinitie is weighed and esteemed according to mans arbitrement and judgment, except God doe please men, hee shal not be God : man must now be propitious and favourable to God as Tertullian speakeith in his Apologeticus.

Verie great prosperitie goeth with their intolerable pride , which hath bene in no kingdome greater then heere. With what prosperous enterprises from the first foundations hath every thing bene begunne , continued and perfected ? One warre hath alwaies drawne on another, and new occasions did incontinently followe ech other, so commodious, fit and seasonable, as that the Romane armies might seeme not so much to have sought principalitie as to be called therunto.

Apon juste cause did Servius Tullius one of the first Kinges seeme to have familiar compaine with Fortune, which prosperitie was no whit lessened in succeeding ages and generations . those especially after the subdung of Syria : whence it came that Rome had so manie eminent, renowned and stately temples of fortune , but none of wisdome, temperance, patience , fortitude and iragnanimitie : doubles the Romane people did more increase by fortune, then by proesse. Surely that title or mony of theirre wordes, which Cesar in his pompos pageant, bare before him in his triumph of Pontus, I came, I saw, I overcame , might have bene common to the whole empire.

Plutarch his little book of the fortune of the Romanes, may afford an ample and large discourse of this their felicitie to him that desirith more. But least aniewake minde should be too much discouraged with these their prosperous affaires , there is added a comfort of an appointed and set time. Till he hath accomplished his wrath, saith he, what wrath? not his owne , which cannot be satis-

Cesars  
motto was,  
Veni, vi-  
di, vici.

satisfyed, but Gods , who was angrie for the sinnes of the people, who ordaineth the tyrants for judgement, & establisheth the spoylers for correction Hab. 1. 12. The reason which followeth is doubfull, for it may be rendered : because seueritie is to be exercised : and to it belongeth unto the Iewes ; as if it were determined with God to correcte and punish the refractarie, by giving to this Kinge , the people of Rome a great soveraigntie, as the Apostle interpreteth a like place in Isaie, for that which the Prophet saith, The contumption decreed shal flow with righteousnes, for the Lord God of hosts shal make the contumption & decision in the midst of the Land. ch. 10.22. Paul rendith it, For he wil make his account & gather it into a short summe with righteousnes: for the Lord will make a short worde and count in the earth Rom. 8.29. by which testymone he proveth that the Iewes are to be rejected and but a few of that nation to be saved, which severitie be afterward calleth απότροπη Rom. 11. 22 by a word answering to the hebrewe סְבָרָה decision. The Grecians turne this place of Isaie. It is brought to an end and perfection with hast, in the very same with Paul , His short work , for the thinge determined doth come to his end with a kinde of hastening.

The other interpretation concerneth the Romanes themselves because the determination is made , that is to say, the boundes are set & fixed, beyond which, the madnesse of the wicked King shal not passe, whom the bridle of divine providence shall moderate, even in the least and smallest matters ; for that doth decision or determination signifie, which doth not consider the matter in summe and generall, but severally by evry membor distributed into his parts : a matter of singular comfort against distrust , as thongh God did not by his providence reach over particular matters: both meanings are

very good, but which is the more apt and fit in this place let the reader judge.

37. *Neither shall he regard the God of his fathers.* Now he informeth us what maner of one this Kinge should be towards his owne, wherunto he propoundeth a threefold proprietie. *The contempt of his fathers Gods.* No regard to the desire of women; and the magnifying of himselfe above all; what is therefore that contēpte of the Goddess Interpreters doe referre it to the disregard of all Religiō, which yet notwithstanding the Romans we knowe, have too superstitiously observed, as is evident to bee seene by manie examples & in Valerius Maximus lib. 1. 1. *Neither shall we fynde their posteritie anie whit to relinquish the institutions of their Auncestours in this matter.* Their Children after the Grecian Monarchie went on in the same Course of superstition, wherin their auncient fathers had gone before them. These things therfore doe rather belong to Civill policie, which this new King should innovate and bring in, altogether differinge from that which his auncestours had observed. For the civill Magistrate is called God, as we shewed before, and therfore his not regardinge the Gods of his fathers is nothing else; but his high esteeme of the Magistrates, which his fathers used in times past: and not long after the Romanes had subdued Iudea, the government of this people became a Monarchie, which was before an Aristocracie or at least mixt of the people and the nobles. Their first government of olde in former ages was by Kinges, but they were at length expelled, and the name grew so odious as that Tarquinius the Consull could no longer be tolerated, because he affected the name of a King. And from thence forward the same hatred, was derived to all their posteritie as manie examples doe make manifest; and that decree of the Senate, wherin there was order taken that no Kinges should enter into the Citie.

But

But it was fatal and ominous at that time to be so basie about excluding of Kinges, when by and by after a king was to rise up amongst themselves. In the time of Cicero the toothsayer or interpreter of the Sibylls, earnestly contended in the Senate, that he whom they accounted as a Kinge should be also called a Kinge, if they would live in safetie.

But this was taken in very ill part, in so much that the Oratour adviseth them to deale first with their great ones, that they would bring fowle anie thing out of the Sibyls prophecies rather then a Kinge, whom neither Gods nor men would suffer anie longer at Rome. But thy prognostication sayled thee, *O thou wittie Oratour.* Thou sawest with thine eies a little after a King at Rome which thou didst prophecie should never come to passe. This contēpte therefore of their fathers Gods is a new ordination of Emperors violating the law of their fathers, and bringing those Magistrates into subjection, who were wont in their old Fathers time to have the cheife command. This chaunge of government was a remarkable note for all men easily to distingush between this King and others. And so doth Daniel admirably consent with Johns revelation, what time as John did write these shinges, he telleth us five Kinges were fallen and the sixt did then flourish. Daniel in these wordes doth as it were foilet the funerall of the fift Kinge, and the birth or nativitie of the sixt, which should aspire to the top and highest command, by the contēpte of the auncient Gods, the old Magistrats to whom their fathers yelded all obedience. As concerning the desire of women, there is no lesse difficultie about the righte meaninge. The interpreters take it passively for that desire which men beare towards women, whereby it commeth to passe that some referre it to lust, others to humanitie and courtesy, but the like construction is active elsewhere, as the desire

Rev. 17.

desire of all nations, that is to say, which all nations doe desire, Hag. 2. 8. So the desire of women, is that which women doe desire, which were very unequall and unsitte to referre unto lust. What is it then, that women doe most of all desire and affect? To have their children most honourable. Bathsheba seemeth heerupon to request an oath of David, that her Sonne, if she had one by him, shold succeed him in the Kingdome, which happily she wretched from him before shee did yecldc unto his lust. Assuredly, The desire of women brought the mother of Zebedeus children to shewe her outragious ambition in asking the cheife seates in Christ's kingdome for her two sonnes. Wherfore this kinge should have no regard to this desire, because he would be nothinge carefull for his naturall succession, otherwise then in all other kingdomes. For if we cast our eyes vpon anis other government; what doe the fathers more carnestly, being Kings, affect, then to leave their children, a quiet, stable and stedfast kingdome? But this care nothinge troubleth this kinge Octavius therfore succeedeth I. Ceasar, Tiberius his sonne in lawe Octavius; Caligula Tyberius and so afterward: yea for the most part in degrees, much further of, the successour no way alloyed vnto him that wet before especially, when as the highest empire was at the pleasure or at the bestowing of fierce and Cruel soldiers, not of the Senate gathered together of lawfull assemblies. Sometimes indeed in succeeding ages one or two sonnes now and then have enjoyed their fathers kingdome by inheritance, but that was rather by the choice and affectiō of soldiers, then by the advice of their fathers, who perceyng how greatly force and violence had prevayled did not mind the care of succession, which they saw to be in other mens power. Such therfore should the government bee, as should more respect the honouring of all estates with great authoritie, then the desire of women to enrich

intich or ennable their Sonnes with anis singular preheminence above the rest, and it were indeed a marveilous matter if the wisedome of God had not forewarned us of it longe before, that the emperours having the cheife command of all matters, there shold be so few found in so great a number to have their lawfull issue to succeed them.

This is therfore the second, cleare, famous, and domesticall note, whereby this empire should be knowne. The third is his magnifying himselfe above all; where there commeth againe a new contempte of the Gods, nor Regard anie God saith he. To what purpose is this? was not this impietie sufficently reprooved before in the former verse? He wil magnifie himselfe above all Gods, and now also in the beginning of this, and he shall not regard the God of his fathers. This repetition is not in wayne, but a new degree of the like pride. The contempte of the Gods in the former verse was of all forreine Magistrates amoung all nations whatsoever. The contempte of the Gods in the beginning of this verse, was of their owne domesticall but auncient and instituted of old. The contempte of the Gods in this place is of the present Consuls, Pretours and Tribunes, and the rest now in being, whose names as yet remayned, but all the power and authoritie was invested in this cheife Magistrate alone. Tacitus in the first entraunce of his historie shewing how Augustus by litle and litle drew the right of all offices to himselfe alone: First he set vpon the Consulship like an enemie by force as Suetonius declareth in Augustus cap. 27. the rest were offred him at his pleasure: he was perpetuall Tribune or prote&tour of the Commons, and had perpetuall government also of lawes and manners.

Therfore the other Magistrates were but titular onely, and a vaine shew and somblance of authoritie, appointed onely to ease the Prince of trouble in their Kingdomes, and

not to exercise anie absolute authoritie. No marvell therefore if he exalt himselfe above all these, whom he vsed as his vassals and base flaterers. All Kinges in their territories have cheife commaund, neither doe they respect anie other inferiour God or Magistrate, whom themselves created of their owne subjects, but on the contrary side are honoured of all men. But this especially should bee remarkable in this empire, because the beginning of innovations are most of all obserued, we finde therfore this third note most conspicuous and manifest in this Kinge, which is not at all obserued in others by reason of long custome.

33. *But in his place shall he honour the God of forces.* Hitherto have bene more common notes, now he setteth vpon more speciall ones, and more proper to certayne places, and first of all how he should behave himselfe towards the true God. For the better vnderstanding wherof the wordes are first to be discussed, which are diversly rendered by interpreters.

The learned Tremelius and Junius doe translate them absolutely: And as concerning the God of great strength he shall honour him in his place, I say, He shal honour the God which his fathers knew not &c. but this construction doth require a nominative case, *this God of forces, &c.* as Ps. 11. 4. & 18. 31. Apoca. 2. 26. & 3. 12. 21. as we have there obserued vpon the place. In such like constructions the preposition is wanting indeed, but the want therof is so frequent in this kinde, that I think it is no where fully expressed. Moreover this translation doth give the whole honour to the God whom his fathers knew not, wheras yet the Angel expesly leaveth some honour to the God of forces: for those wordes. (*He shall honour the God*) in the former part of the verse, must have the like signification with the same wordes in the second part therof. Furthermore except the words

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(*He shall honour*) were to be joyned with those in the beginning of the verse the God of forces, the accent athenach in יְהֹוָה shall honour should be altogether in wayne, and the compuluation of the next word, yea and also the whole word (*God*) next repeated.

The second word (*Mauzim, of forces*) hath no lesse difficultie. The signification is agreed vpon, but the purpose of it is divers waies applied. Some doe receive the hebreu word it self, and think it added to signifie an Idol, and that in very deed not unprobably: for he that a litle before was called a contemner of the Gods, how shall hee presently in the next wordes be accounted a worshipper of the true God? But if I be not deceived, the historye will remove this block, and refute the interpretation. Tremelius doth expound it of the true God, whose judgmet I approove of, for so is the word taken before in v. 31. and by and by againe in v. 39. especially being ioyned with mibislajm מִבְּשָׁלָמ, which word is also spoken of the holie place in verl. 24. Thirdly יְהֹוָה gnalcanno, vpon his place, or in his place, to wit, of this Kinge, as learned Calvin doth expound it: as if this Kinge wold acknowledge no other God but such as should be fastened to his place, shoulde come after the word jecabed, he shall honour: which being otherwise, it cannot, as I think, be referred to anie thing else, but to that which went before, namely, to the true God in whose place this honour was to be done.

The double sense therfore of the wordes evinceth that the true God of great strength is to be honoured in his owne place by this Kinge; which to be done, the historie also beareth witnesse. For Pompey havinge surprized Ierusalem and entred the temple, when as within it the table and candlestick, and the cuppes were all of gold, and great abundance of sweet incense, and beside about two thousand talents of sacred monies in the treasurie,

yet made conscience of touching anie thing at all, but heerin also was like himselfe and did nothing vnworthie of his other vertues. Iosephus in lib. 14. of Antiquities and cha. 8. He did not indeede forsake his old idolatries, neither did he acknowledge the true God by repentaunce, but yet he caried him selfe more temperately and moderately then the wicked Antiochus had formerly done. In respect of whose outragiousnes, was not this admirable abstinence, great pietie and reverence towards God? But over and besides the next day folowing he commaunded the keepeis of the temple to purge it, to have the sacrifices appointed by the lawe restored againe, and gave the priesthood to whom it was due.

There is added to this humanitie, which is honourable to the true God, the decrees of Cæsar and of the ensuing Emperours for libertie graunted to the Iewes to live after their owne lawes, as Iosephus hath it in his 14. book of Antiquities in his sixteenth and seventeenth chapters.

The true God is greatly honoured, when libertie is graunted to his people to worship him according to his owne appointment. And although the Romane Presidents did make their residence at Ierusalem yet notwithstanding they diminished nothing of that graunte. Iustly therfore maie this Kinge be said to honour the God of forces in this place, whose deputies for the present did preserve the libertie of the holie people to live after their owne lawe. This is then a speciall note wherby this King is distinguisht from all others. Manie have brought Ierusalem, into their subjection at sundrie times, but none of them all have governed the Citie by Presidents, and in the mean time graunted the Iewes to enjoy their owne religion and worship.

But

But althoug this honour be of some certaine place, it is yet but generally propounded the distinct and severall kindes therof are declared in that which foloweth: And the God, saith he, Whom his fathers knew not, shal he honour with golde &c. what God is this? A forged one indeed, as some have thought, who referrre these thinges to Antiochus Epiphanes, who set up Jupiter Olympius in the temple. But we have shewed already that these things can no waies agree to Antiochus. And how could Jupiter Olympius be unkowne to his anncstours, whom these fathers especially worshipped? The Gentiles knew well enough the whole rout of Gods, but the only true Iehovah, when both they & their fathers were ignorant of this God; whom alone it concerned them to knowe after the Romanes had to doe with the Iewes, they got somthing of him by hearing. Whence it is that we read of some holie centurions in the Gospell, who in the tyme of their governements in Iudea, have learned and atteyned the saying knowledge of God.

This is therfore the same true God which was formerly called the God of forces, who could scarce be better perceived then by that grosse and palpable ignorance wherin the nations of old did formerly wallowe.

How then did this King conferre to the honour of this God, gold, silver and precious stones? Doubtles by a noble and costly repaying of the temple; for in the reigne of Augustus the temple of Ierusalem was repaired, and restored, towards the which building what a huge masse of Gold, silver and precious stones, and other very costly things was layd out? A thousand carriages were imployed in carrying of stones, ten thousand of the most skilfull artificers, and moreover a thousand priests who should see to the framing of the inmost porches, from whence

whence all the prophane and uncleane were debarred, neither was the building finished in lesse time then eight yeeres. Hence therfore maie a man more easily guesse then give in a just account of such an infinite charges: especially if he call to minde the goodly golde vyneyards, and the other ornaments of such an admirable work both mannes and materials so costly: Iosephus Antiquities book. 15. 14. c. 14. Now then did God performe that which of old he had foretold by his Prophet Hag. gai 2. 8. The silver is mine and the gold is mine, saith the Lord of hostes. Some of the Iewes that returned after the captivitie, which had seene the former house, are said to weep with a lowde voyce when the foundation was layde. Ezra 3. 12. But Haggai biddeth them be of good courage, for the glorie of the second house shal be greater then the first and the desire of all nations shal come unto it, yea whatsoever the second house in the building begun was wanting of an splendour and magnificent Iewes. God promiseth to supplie, whiche is all the gold and silver which accordingly he plentifully poureth out for the furnishing and ornaments of the house. And now at this time they did religiouse and earnestly endeavour to bewifie the Temple, to prepare it; for our Lordes comminge, who was shortly to come unto his owne house.

For soone after the temple was finished our Lord Iesus Christ was borne, who was greater then Salomon's temple, for whom the house was worthily prepared, being so sumptuously bewified and adorned; as is token of that most glorious temple, which himselfe was soone after to finish and make perfect, which was also shewed in some sort to be cheifly amongst the gentiles, seing they were now the cheifly authours of the typicall dyes recording; for this seemeth to be no slight presage of the spirituall buildinge into the which they were shortly after

<sup>31</sup>  
after to be brought and choosen, by that high and absolute workman.

Thus shall he doe in the most stonge holdes with a <sup>vers. 39.</sup>

strange God. He doth further proceed to make this king better knowne by other of his doinges: for these wordes are an answere to a severest objection wherby those things formerly of the temples building, may seeme little to agree with and to the Romane: for we know that Herod bestowed all that cost of his owne. The Angel therefore meeteth with it, as if he should say, I would not have you to think me to avouch, that the Romane did or would undertake anie thing with their owne handes, cost or meanes, but whatsoever he did in the holdes of the stong God, he did it all at the charge and trauel of a strange God, that is to say, of a certaine inferiour magistrate, which held his place rather by force and tyrannie then by anie lawfull authoritie, whence he shall worthily be iudged a stranger, or strange God. And who can be ignorant that Herod was such a one, an Edomite by birth and a stranger, who had no right at all of lawfull authoritie over the Iewes? Wherefore the Romane should doe all by his meanes, which they conferred on the holdes of the stong God: that is to say, which they bestowed upon the restoring of the Temple: for these are the holdes of the God of forces, whence heo privily sendeth succour to his owne people, and yeeldeth help unto them in adversitie, as the frequent and fervent prayers of the saintes doe manifest, wherby they labour all they can, that God would heare and helpe out of his temple Ps. 18. 7. to which purpose also is that of the Prophet Amos 1. 2. The Lord roareth out of Sion and uttereth his voice from Ierusalem. And it is manifest whatsoever was done in the building of the Temple, it was done by the authoritie of the Romane Emperour, but yet by the cost and trauel of Herod, a strange God; that

that doth Herod himself acknowledge in an oration to the people concerning that matter.

Amongst other opportunities and meanes of finishing so great a work, which was a terror to manis mens mindes, he rekoneth the friendship of the Romans by the benefit wherof he specially trusteth he shal be able and fitting to bring all the perfection which he had purposed and propounded to himself. Now saith he, seeing by Gods providence I obtine a Kingdome and have leisure, ready monie and great revenues comming in & that which is most of all, the friendship of the Romans, the Lords of the world. I will doe my endevour &c. Ioseph. Antiq. li. 15. 14. See how he attributeth the greatest part of his meanes to the friendship of the Romanes, wherof hee made more accounte then of his leasure or ready monie at will, which yet he more evidently declarath, when as after the work finished, he did dedicate a golden eagle of great waight upon the great dore of the temple, the armes of that King, by whote favour and authoritie, that strange God had shewed himself so bountifull upon the holdes of the Almighty God. And hitherto of his works towards God. Now in speciall what manner of one he should be towards men, Whom, saith he, he shal aknowledge, he shal increase with glory, for all authorite was in the handes of the Romanes from the first touch at that province. He by his legate Scaurus did preferre Aristobulus the younger brother both to the priesthood and the Kingdome. He also by Pompey restored Hircanus againe, he made Antipater the Edomite the governour of all Iudea, and appointed his sonnes Phataclus and Herod to raigne, who but he confirmed Herods will and testament, and declared not Archilaus his sonne for king, but graunting him a moytie of Herods jurisdiction, made him a ruler of the people?

That which of late belonged to one now by the appointment

pointment of this King, who might doe whatsoever him listed, was divided amonge fowre, Philip and Antipas and Salome doe enioy equall portions with Archilaus. Ioseph. Antiq. lib. 17. c. 13. so he devided the land for mony and the historic makes it manifest, that this King made more account of talents then of reaon and honestie, justice and equitie, whosoever brought the greatest weight of gold did speed best in his suite. But that buying and selling is of all other the most memorabile, when after the overthrow of Ierusalem Vespasiā & Titus emperours had famously triumphed, Cesar writes from Rome to Liberius Maximus, appointed governour, to make sale of all the land of the Iewes: Iosep: of the Iewes warre. lib. 7. c. 26. Hiherto without doubt had the angel respect, giving us this for an infallible mark of this kinge, that no place may be left anie more to doubt of his person.

*And at the time of the end shall the King of the South push at ver. 40: him.*

Hitherto have we spoken of the first of the three oppresours as wee did distinguishe them in the Analysis or Resolution. The second and third doe folowe, the prophecie is but short in the second, very large in the third, because it did more concerne the Saincts to be very well fortisid against his tyrannie, as we shall see in the exposition. Our learned Broughton doth seperate those wordes from the former with a prefixed title, for the argument in a differing character to this purpose. The third expedition of Antiochus into Egypt against Ptolomeus Philometor. But we shewed in the 36. verse before, that there was no such third expedition, which is grounded upon a wrong interpretation of the 29 verse of this chapter, neither is it confirmed by the content of anie historic: also these wordes are flatte against it: for the King of the South shal provoke this Kinge and

fall upon him with his spightfull hornes : but the King of Egyp attempted nothing at all against Antiochus from the time of his departure out of his country at the commaundement of the Romane legate. The Ptolomies thought themselves happy men to be delivered fro such a grievous enimie by the royall authoritie of the Romanes , so farre they were from provoking him to bataile. Besides, this conflict should be at the end of the Kinge : but Antiochus toward his end had all his warre against the Eymaitans or Persians in the east , not against Ptoleemie in the south. In the hundred fortie & third yeere of the Kingdome of the Greekes hee left Egyp being thereto compelled by the authoritie of the Senate , at which time in his retурne he grievously tormented the Iewes , but two yeeres after he raged most cruelly , sending Apollonius to root out utterly the Iewish religion, if it were possible. At the beginiung of the hundred fortie and seventh yeere , when he thought to break into Iudea , it lodeinly came into his minde to commit this taske to Lyrias, and himselfe to go first into Persia , from whence he never returned alive againe into Syria.

Shall wee thrust up together so maine victories , and those of so manie nations, which the angel attributeth to the King of the north, into such narrow streights of three yeeres and a few monthes more at the most, and in the meane time not think them worthie of one wordes celebrazione or praise, by the historiographes ? Antiochus surely after the Romanes had restrained him from making warre where he listed, and that he must of necessitie lay downe his weapons , seemeth to give himselfe over to that monstrous tyrt , which Atheneus describeth in the wordes of Polybius. He had monie enough for that wondrous pompe, after he had robd the temple of Ierusalem of a thousand eight hundred talents, in his returns

out

out of Egypt, wherwithall in the pride & haughtinesse of his heart he imagined, he could make the land navigable and the sea passable on foote. 2. Macab. 5. 21. And what else now should such a man doe , borne to no thrifines, but to wallowhimselfe in the myre & puddle of his owne filthie pleasures , who had an injunction for cessation of armes? And so Polib. in Athen. Dipnoseph. li. 5. All these thinges, saith he , were brought to passe , partly by those thinges which he had scraped together out of Egypt, after he had deceivd the young king Philometer with a feigned leagune, & partly by the helpe of his friendes, but he had pilled also very manie temples. But to make short, All the noble acts which are herafter rehearsed of the king of the north, doe call us back to some other beside Antioch: We are not to think that the Iewes calamities had an end in this one mastyranie, or that they needed no other caution against the ensuinge evils. The Angel sweareth in the revelatiō that that should be finished which God had promised by his prophets in times past when the seventh An- Rev. 10.7. gel sonndeth c. 10.7. & this 16nd is the last period of time which shal put an end to all prophecies. But among the Prophets there is not anie one, to whom God hath imparted at anle time more plentifull revelations, either of longer continaunce, or of more exact knowledge of all particular matters, then unto Daniel: neither is it likely that there should be no remainder of comfort in the prophecies for the people of God, whom we know he hath determined at the length to joyne to his Church , when he hath gathered the remnants together. Thele things doe I speake to this end, because I see other learned men to restraine those things which followe within the boundes of Christ's incarnation, howsoever they confesse ingenuously and confime by arguments , that they can no waies agree to Antiochus. But I trow it shall evidently appeare to anie man embracing the truth without contention, that it is the purpos of the spirit in this place

to comprise in a short abridgement the whole estate of the people of the Iewes in a continuall orderly succession even to the second comming of Christ. Let us come therefore to the wordes, The time of the end wherof mention is made in the first place, sheweth manie middle matters to be overpassed, and that a passage is made to the last things; yet not to the last and vter ruine of this King, the Romane Emperour, but to his sliding glorie, and end of his vnbrideled power, whereby of late he did whatsoever he pleased. Neither did anie remarkable accident fall out besides those things already spoken of, after the defacing of the Citie and scattering of the nation by Adrian, which handled the remainders of this people in like maner as Vespasian, had their fathers not manie yeares before. Iustly therfore doth he passe with so swift a course from those times to the weakened and decayed empire. A litle before the end therfore of the flourishing Romane empire, (the King of the south) that is the Saracens shall encounter him, which with their Captaine Mahomet did first make an invasion into the Romane Dominion out of Arabia and the southerlie places neare adjoyninge.

The beginning of this hostile and violent assault was about the yere six hundred and thirtie, which in short time fel out so happily vnto them, that within lesse then thirty yeeres they got from the Romane empire Ierusalem, all Syria, Africa and the greater Asia. The Spirit doth hightly liken this nation, to a beast that striketh with his horues jirrbag, saith he, *He shall push at him, he shall so wantonly and proudly, insult, neyther with ill successe nor with lesse force then the wilde beasts use to doe, whose strenght is all in their hornes.* Great was the insolencie of the Agarens, who hearing that Constance the Emperour had prepared a navie against them, staid not till he shoulde pursue and invade them, but presently  
came

came flyeing vpon him into Phenice in Lycia, and overcame him in a great battayle by sea: *Zonar. Constant.* Afterward for seven years together they vexed his sonne Constantinus Pogonatus, and in their great pride bent all their forces against the royll Citie, which they most eagerly assaulted as manie years almost as the Grecians did Troy of old, as scorning the lesser townes and judging the misstrisse alone worthy, to the which they might intend their journey with earnest desire. But thou wilt say then, If the Spirit would fall downe into these times, why doth he passe over the Goths, Vandals, Scythians and the other northerne, rude and barbarous people, by whose invasions this Romane King was weakened and weatied before these Saracens fel vpon him.

Because it was his purpose to touch those oppressing onely, which should be troublesome to the people of the Iewes, which suffered no great losse by this wasting of Europe, most of them remaining in Africa and Asia. In which places being free from the Romane yoake, they served a new slaverie by submitting themselves to the basest Agarens. So the holie land in times past, the Iewes countrie, fel vnder their dominion at length. The Spirit therfore maketh mention especially of these by whom the Iewes were to suffer most hardship. Neither doth he in this place detest the Iewes by such wordes as he did before when he had to doe with Antiochus: for the legall worship being abrogated by the death of Christ, for which the Iewes to this day so eagerly strive, it cannot be that they should suffer anie thing for godlines sake, for which cause the Spirit should speake of Religion opprested, as it fel out vnder Antiochus, wherfore he vouchsafeth the Iewes no mention at all, onely he rehearseth these enemies whom they should finde hurtfull and grievous. Such is therfore the King of the south. The King of the north is described at large by his preparation after the maner of

a whirlewynd, and by his warlike instruments of all sorts then by his happie progresse in this verse.

But who is this King of the north? Not Antiochus, as we have before declared sufficiently, though the same title of the King of the north be given to the Kinges of Syria. The other notes will not suffer it as the ensuing exposition will manifest. Neither is it the Romane defending himselfe against the Agarens: for that ( At the time of the end ) did belong to the declining of the Romane Empire, but the King of the north doth grow into great authoritie from this beginninge, as the words followinge doe shew: which reason alio enforreth that this bickering must of necessite be referred to some other time then that which went before the comming of our Lord Christ: for the Romane Kinges did as yet flourish and grow more and more, neither at that time had attelned to his heighth and maturitie. But this warre fel out about the end of the flourishing of the Empire. It is not then to bee doubted but that the King of the north is the Empire of the Turckes. We know that the inward parts of the north did cast out this base rabble into the world through the straights of the Caspian sea, which at leugh loosing his reines for libertie, mightily assailed our continent on every side, and doth in these daies violently assault us as it were a whirlewinde. But who it is against whom the angell saith, He shall come against: the King of the south or the Romane, it may be doubted of: As a whirle wind, saith he, shall he fall vpon him.

He vanquished indeed the Empire of the Saracens in Asia, but the weight and force of his tyrannie did lye especially against the Romane whom the angel maketh the common butt to both Kinges, both of the north and south, to pearce him through with their darts and weapons, as the history sheweth evidently. Havinge therfore

fore found out the aduersaries, let us see in the severall parts how the description will agree. He shall invade, saith he, a whirlewinde and tempest suddeinly, speedily and mightily shaking and wastinge all thinges, whose force can scarcely be anie way avoyded but by flight, which indeed agreeth to none more fitly and truly then to the turkish tyrrannie from the yeare one thousand three hundred, when he began vterly to overthrow Citics, Kingdomes, armes, layeng along and spoylinge all that come in his way.

The outragiousnes of the Turks did as much exceed that of the Saracens, as a violent tempest rushing from above, exceedeth the fiercenes of a beast poshing with his horne. The violence of this beast may be avoyded by flight or resistance, and our men have repressed at length the insolencie of the Saracens, though with their great trouble and losse: but it is not in mans power to oppose the terriblenes and force of the whirlewindes, from which it is hard in anie corners or coverts to make an escape. Whence it came to passe that our warres have not so much put off the furie of the Turkes as provoked it: neither is anie better to be expected vntill his tyrrannie be come to his appointed time. His warlike instrumentes are chariots, horsmen and shippes: the hooked iron chariots were in frequent use with the Auncient, as it is manifest both by sacred and prophane historie: The Romanes first sawe them in the warre of Antiochus, and after that against Mithridates: They stroke great terrorre at the first, but afterward they were detided and scorned as Vegetius sheweth, book. 3.

Wherefore the Romanes never vsed these chariots, and while they bore the swaie and vanquished, others also cast them off as unprofitable on every side: Here therfore he doth rather allude, to the auncient Custome, then strictly determine that the Kinge of the North would vs such

such a kind of armes:ynles peradventure these chariots be wagons and other carriages appointed for the armes remoovals wherof the Turkes vse abundance, though they have great plentie of camels. They may also be referred to those great gunnes which are drawne vpon wheeles, which doe resemble a kind of chariots, spitting fire. The Turkes abound in horsemen, they bring more of them into the warres then almost all the Christian princes joyned together.

They have also very great navies well furnished at their pleasures: for they were not contented with the boundes of Asia, but providing shipping they sailed into Europe with a desire to subdue and conquer our world also. He wanteth then no kind of preparation, wherwithall the Angel said he should be furnished. The successse is summarily signified in the last wordes: And he shall enter into the Countreyes and shall overflow and passe over, that is, They shall goe vp on the bredthe of the earth, as John speaketh Rev. 20. 9.

The first wordes therof doe shewe the largenes of his tyrannie, for it shal not be contained within the boundes of one Countrie, but he shall spread himselfe into manie regions. The next wordes shew his easie victories, which shalbee as soone and as easily gotten, as a low ground is soone covered with an overflowinge of waters. The third sheweth the safetie of his victories wherby he may freely goe hither and thither in his conquered Kingdomes, and in regard of his strong holdes which he shall possesse he may goe, and come, passe and repasse, without anie feare of hostile invasion or home rebellion, vniuersall the word *gnabar*, passe over, doth signifie some declining or lessening of his power, as if the Angel would affoarde some hope that his tyrannie shalld not be perpetuall. But this comfort is added to vers. 44. wherupon it seemeth the lesse probable, to bee here intended, to as the former sense

sense is the likeliest. wherfore when such happy success is signified in these wordes, and how the event hath bene answerable, we perceive and feele by wofull experiance, rather then need to be expressed by anie mans speech: since the time that the floudgates taken up, this whirling raging gulfe was sent into the worlde, overflowing and violently bearing all away with his multitudes.

*And he shall enter into the glorious land & manie countreyes  
shalbe overthrow.*

*vers. 41.*

The largenes of his dominions is set out at large, and withall certaine boundes are set, at least on some part, which by no meanes he shall overpassee. The first countrie made mention of is the land of the Roe or of delight and ornament, that is Iudea it self, as Ezechiel sheweth, calling it the land of the Roe or of glorie, which God swore to give to the Israelites after their deliverie out of Egypt, and which he gave them to possesse after fortie years wandring in the wildernes. Ezecl. 20. 6. 15.

But it may happily be doubted, what should be the reason of this appellation, whether it be so called from his inhabitaunts put to flight and driven into banishment, as, the Roe-bucks leavinge their wounded haunts doe runne hither and thither when the houndes and hunters doe pursue them in the mountaines. So Esay speakes of Babilon describing her exiled Citizens carried away, for it shall be saith he, As the chased Roe and as the sheep that no man taketh up cha. 13. 14. And Iudea, whether we respect the first Canaanites, whom the land spued out for their horrible wickednes, or the new dwellers the Israelites first carried away by the Assyrians and after driven out of their country by the Romanes, and scattered thow the whole earth, may worthily be called a chased Roe. But Ezechiel: in the place aforesaid seemeth to bring another notation of this name: for he describing Canaan from the abounding of milk and honys, as if it

*Erets had  
Sebi. Terra  
capreole.*

had borrowed, his name of this fruitfulness, saith. It is the Roe or glorie of all landes, as if all landes did hunt and seeke eagerly after this land as after the Roe, because of the felicitie therof, as if this were the glorie and deuicious delighte of all landes, for so is this often vsed. I think the Spisit did vs this word of set purpose, therby to comprehend both, their expulsion and happiness, lest her citizens should despaine and be quite out of heart, but in the midst of her lorumfull exile they should think themselves to be Gods iſebi, darlings and delight. To this same purpose is that word Armageddon, vsed in the Apocali as we have shewed in that place. Seing then that this is the land wherof the Angel in this place layth, the King of the North shall come into it; and he speakeþ of his coming as of a new thinge: for to what purpose should he declare it as a wondrous and strange thinge which was vsually and accustomed? This King therfore of the North is not Antiochus, for whom it was no newes to come into Iudea.

He had twice before grievously afflicted it, vers. 28. 30. His third comming might have bene terrible but not new, if he had come, which we have proved, formerly to be facte from the truth. By the same reason is the Romane excluded whom we have shone before bearing rule in the land, and making sale thereof vers. 39. or dividing it for gaine, but it most fitly and truly agreeth to the Turke, who at his first ouster was wholy taken vp in subduing of Europe and Asia, on that side which is joyned to the borders of the Persian Empire, and came not in Iudea the glorious land beforo Zelimus about the yeare one thousand five hundred and fourteen going into Egypt, took his journey this way, and so by the way, won Ierusalem by assaulte.

At the same time fell manie countries, Comogena of Syria, Antiochia, Damascus, also Tripolis, Berillus, Sidon and

and also Palestina, with all the region by the sea coast even vnto Egypt, which all now first came vnder the Turkish tyraunie. Yet it so came to passe by divine provisience that he medled not with Edom, Moab or Ammon, for that is the cheife of the children of Ammon; as if he should say, he was so farre from subduing these countries that he had no power over their uttermost coastes. We know these regions doe border upon Iudea, Edom to the South, Moab and Ammon toward the East, and by one common name are at this day called Arabia, the third part wherof the Turk vexed, not being content to open himselfe a way into Egypt, through Syria, Iudea, Palestina. From the time of that expedition, Persia and Europe especially, did hold him tacke, so as his warres proceeded that way no further.

Here therfore resteth the Turk on that part of the worlde, by which fixed boundes and journey, as it were drawne and laid out, the Spirit leadeith us as it were foote by foote, to finde out this Cruel beast. But these landes were not free from Antiochus, who had the tuition of them, as it is manifest by Hircanus the sonne of Iosephus, who attempting manie things against the Arabians, and fearing least being brought vnder the power of Antiochus he should pay for his evill deedes, layd violent handes upon himselfe, Antiochus enjoyed all his possessions. Ioseph. Antiquit. lib. 12. 5.

Afterward the Romanes with their Captaine Scaurus pierced in even to the rock of Arabia, much more did they bring vnder their subjection those countries bordering vpon Iudea, Ioseph. Antiq. lib. 14. 9. And againg Augustus Cæsar sent Ælius Gallus into Arabia to Attempt those nations and countries. Strabo lib. 16. in Arabi, but vnder Trajanus Arabia was made a province, as Sextus Ruff. Histor. Antiquit. lib. 5. de Consulibus. It could not be therfore said that these nations should escape out of the

of the handes either of Antiochus or of the Romans, but onely of the Turk himselfe, who as a Channel hath these waists to restraine his raging billowes with these Shoares.

Ves. 42.

*And he shall stretch forth his hand vpon the countries and the land of Egypt shall not escape.*

The Angel yet goeth forward to declare the greatness of this tyrannie in certaine particular provinces amongst which he specially and by name expresseth Egypete first of all and some other regions of the Continent, as well because the Iewes did there especially live in exile, to whom this comfort was cheifly intended, as also because the conquest of these countries should, as it seemeth, be the last.

To stretch the hand then is to offer violence, to make warre and to vanquish and to bring into subjection against their wills, this rage and tempest was to spread it selfe into divers countries, and the Christian world hath at this day wofull experiance of the truth of this divine oracle.

Egypt was one among the rest which should bee vanquished and subdued to this empire; which that same Zelimus, of whom we speake in the former verse, brought vnder his subjection in the years 1515. He had indeed intended and prepared his voyage against the Persian; But when Campson Gaurius the Sultan of Egypt had taken Aladinus his nephew on the brothers side, and had sent a proude answere to Zelimus, who desired peace while he was occupied in his Persian warres, the Turk on the sodain turned all his forces against him. So having slaine himselfe and scattered his armie, in the province of Comagena, he gave not over till he had peareced into Gaurius his Kingdome, of Egypt, through

Syria

Syria and Iudea, and although it did valiauntly defend it selfe, he did utterly overthrowe it and tread it vnder foote. Antiochus indeed attempted warre against Egypt; but he was constrained to depart without doing of any thinge, for all his attempts were restrained by one communitarie warring of the Romans, so as he was fayne to relinquish that which he had gotten, as Iosephus Antiq. lib. 12. 6.

How shall we then applie these things to Antiochus, who was farre shott of the successe of this King of the North. The Romane did enjoy this Kingdome, yet not by stretching his hand upon Egypt as the Turk who overcame it by force and armes, but by right of league and confederacie as all historians report. Now to find out the true events, we must not onely regard what was done, but after what maner and sort also, wherin the prophecie is as certaine, as in fore shewinge the things them selves, which are to be done;

Ves. 43. *And he shall have power over the treasures of gold and silver and over all the precious things of Egypt.* Ves. 43.

These wordes doe more fully shewe how Egypt should not escape, that is to say, it should be subject to his will in such sort as he may freely prey upon it, make havock and spoile of it, which we find this Zelimus did, when he had taken Tomumbeius Mamatus, who had made himself King after Gaurius his deach, he tried him with a tedious and sharpe examination about his treasures before he would put him to death.

What hidden treasures will not he find out and carry away, which constraineth the King himselfe by torments to bewray all? how cruelly did he rage against the common people, who had no regard of Majestic & honour? Of

very good right did the Spirit make mention of the hidden treasure, for the smellings and finding out wherof such a deale of erueltie was vscid.

And when there was no more gold, least anie thing should be wantinge which might further his desires, he caried away more then five hundred families out of all Egypt, specially oþer of the Cittie Memphis of the most wealthie and noble ranke, besides a great multitude of women and children of the Marnatukes, whom he commaunded to be slaine every one. A kinde of men indeed worthie to dye an evill death. No suche thinge was ever done by Antiochus. And althoþugh the Romans had power over the treasures of Egypt, whiche they with greedines and crueltie extorted in all places by all the meanes they could, yet this power was not of the fadings but of the flourishinge estate of the empire, whose time is now handled, as we have seene, in the beginninge of the 40. vers. Whatsoever thinges therfore are here mentioned, as some waies agreeing to the Romanes, wee shall fynde much differing in time, so as the diligent and attentive reader cannot deceiued.

As concerning the Lybians and Ethiopians, who sayth hee, shal bee at his steppes: therby is signified that these nations also shal serve the King of the Northe, whose steppes and goings they shal observe, and shoulde ioyne themselues as companions in his expeditioun. Lybia is a common name of the whole continent of the third parte of the world which is now called Africa: & it is a speciall name of a certaine part of the countre, which againe is distinguished into two other Lybias, so as in the whole it is three folde. It hath not his name of Lybia the wife of Epaphus, or anie such like as the Grecians would haue it, but of Lehabim by contraction. Lubim, as the native wordes are usually corrupted among forraigne nations, for the countre is so called for the flame

flame and scotching heate of the sunne wherwith it is alwaies scorchid and burnt. And those Lehabim tooke their originall of Mizzairi Gen. 10. 33. Some refferre Lubim to the root Lebab, and the forme of the noware doth admitt this notioun: as the more fitt, neither is the signification disagreeing; seeing that the Lybians goþ before all other nations in craft and subtiltie.

But Daniel seemeth to use the word corrupted, rather by the custome of nations then contracted after an usuall and accustomed maner.

The Ethiopians heere or Cusim whose father was that sonne of Cham Gen. 10. 6. And althoþugh the Cushites did inhabite farre and wyde, in Asia and Africa, yet they seem by a common and generall name, to be specially pointed at which inhabite from the South of Egypþ to the seaward. The Angel therfore saith that thete nations shal folowe the turkishe ensignes, or at least the Turke with his steppes shall come unto them, that is to say, with his Emisaries, Bassawes, Begoos and Agres and other messengers, which he useth as steppes to overunne farre distant places, and to bring them under his subjeþion. And wee know also that a great part of Africa, beside Egypt: is now possest of the Turk at this day. Accademus Barbarossa the turkishe ambassadour did deprive Maleasles the King of Tunkis of his Kingdom, whom the Emperour Charles the first restored againe in the yere 1535. who six yeaþes after had occasion againe to soile to Argiers in Africa to keþ the Turk busied in farre distant places to bridle and restreine the insolencie of his late victorie in Europe with some losses in Africa, if it might bee. But Cæsar now arrived not with the like happy successse as he did before, for the third day there arose such a tempest and violent fall of raine, that he lost manie of his shippes, gunnes and all other provision,

sion, ye he wanted manie thousand of his soldiers, whereby he was constrained to depart without doing anie thinge, and to leave that whole province to the Turkes. Yet not these alone are in his steppes, but Ezechiel setting downe the armie of Gog, whom in the Revelation we have manifestly proved to be the Turke, doth conioyne together the Ethiopians and them of Phut the furthest westerne Lybians of the countrie Tingetana ch. 38.5. Now if these things be applied to Antiochus we shal see a wonderfull difference. He had no command over Egypt alone, much lesse over the Lybians & Ethiopians whom he never came neare unto either by himself or by his messengers in anie warlike expedition.

The Romanes were of old the Lordes of all this countrie, but in their prime florish of their Kingdome, not at the time of the end, whither the Angel hath already brought us as we said before.

*leaf.44.* But tydings out of the East and out of the North shall trouble him.

Hitherto of the prosperous affaires of the King of the North, now follow the adverse, and first by tydings. All the former passages have shewn us things past already: for since Antiochus, the Romanes, Saracens and Turkes have playd their parties, who with grievous calamities have wasted and at his time doe wast the Iewes, partly while they retyned the religion given them from God, and partly whilst to this day they doe wickedly obserue their ceremonies abrogated long agoe. But those things which follow from hence unto the end, doe shew us also of things to come, as it will easily appeare by the particular exposition. We have often times incontraid that opinion which attributeth all these things to Antiochus, to that intent truly that it might appeare in everie particular, how much it wandreth from the truth, wee are yet to proceed in the same, that we suffer not our

selves

selves to be deceived by it, when we shall see the difference and disagreement therof on evry side. I doe not therfore finde what tydings from the East should trouble him, except happily that rich temple of Diana in Elanois did trouble the man: yet that moughage was more to provoke his lust in coveting: then to strike anie feare into him. And what need was there to goe thither with such a cruel minde, utterly to destroy all, where gold and not bloud was sought after. Neither was there 1. *Mac. 6.* anie forcible attempt to anie private mans goods, but onely to sacred wealth, wherwith the Iewes often times, being more Iealously affected to their sacred and holie thinges, then those of Elanoies were, redeemed both their lives and libertie. And grant him to be Antiochus Epiphanes, was hee so madde or, beside himselfe that being affrighted with easterne & northern tydings 1. *Mac. 3.* himself should goe into the east and send Lyrias into the 37.38.3 South, and sett no guard at all toward the North?

Our learned Broughton sawe that these tydings were no way likely to trouble the man, and therfore hee taketh in the Parthian warre which Florus reporteth to be betweene Pharates and Antiochus, the King of Syria, in the Abridgement of Livius 59. but the learned man was deceipted in the name, and referrath that to Epiphanes, which was proper to Sedetes many yeares after, *Liv. li. 46.* sheweth Epiphanes to be dead, but that which he mentioneth of Antioch. l. 59. belongeth to Sedetes, as it is manifest out of Iustin also, who sheweth Antiochus to have departed, who had to doe with Popilius the Romane legate in Egypt, at the end of the 34. booke: but the Parthian warre was of another Antiochus much younger, the brother of Demetrius that was living and taken by the Parthians, of which warre hee entreateth in his 38. book. That is therfore a vayne Parthian warre, at no hand to bee referred to those tydings.

G

*Calvin*

Calvin doth expound these thinges of Crassus, who being overcome at Carras in a great battaile not farre from Babilon, the Romane whom he maketh this King of the North, was terrifid with the report of this slaughter.

It could not indeed otherwise bee, but very grievous to the Romane to heare of the death of so great a Captainne and of so great and well furnished an armie, but where are the tydings from the North? Cesar in the meane time did subdue the french men, neither were there anie other northerne tumults. Where was this? Cruel expedition to destroy and utterly to make away manie? The Romanes did not much stiue in the revenge of that overthrowe, onely Antonie added more unto it, by the overthrowe also of his owne forces. For whereas the Parthians brought the eagles of Augustus, which they had taken away at the deeth of Crassus, they did it voluntarily and not by constraint as Florus sheweth in his 4th book and 12. cha. Furthermore wher did the Romane plant his Tabernacle? at the glorious holie mountaine, that is to say, in Iudea the holie land, therby to repalle the fear of these tydings? or how came hee to his end in the same land, who flourished so long after his when he began to fall, he had his overthrowe anie where save therabonts? There are manie such like arguementes which will not suffer it to be referred to anie Romane. Wherefore these wordes belong to the Turke, whom we have hitherto seeme to be meant of the King of the North, and the tydings out of the East and the North, which shal so trouble him, shalbe the report of the Iewes converted to the Christian faith: Wee knowe this nation is dispersed almost through the whole world: but yet they most abound in the countries East and North in respect of Iudea; For they be bordering

dering upon their native Countrie, and the Remaines of their brethen, which were of old carried away by the Assyrians, and inhabiting these very places, might thither invite and allure others as often as they were to remov out of their owne countrie.

Out of both these regions the Iewes at length shal shew themselves, who shal give attentive care unto Christ. This did the Revel: 16.32, teachus before, where after the overthrowe of Rome, Euphrates shal bee dried up, that the Way of the Kinges of the East maie be prepared.

There have we shewed that this is to be understood of the vocation of the Iewes and that it belongeth to the very same time with these tydings out of the East, the most deadly and last warre prepared in both places doo make manifest. There the dragon mustering all his forces, doth goe to a place called Armageddon to cut off and destroy utterly, but he doth bring destruction upon himselfe, for that next viuell doth powre out the last destruction upon all Gods enemies. Here the King of the North shal goe forth with great furie in the glorious holie mountaine to destroy and utterly cutt off manie, but he shal come to his end, & none shal help him. Then immediately shal the resurrection folowe, as wee see in the beginning of the next chapter. But the Apocalyps maketh onely mention of the East, because the first greatest & chiefest companie shal come from thence, yet in the new Ierusalem, next to the first gates on the East, which are opē to these first eastern Iewes, are those on the north, because the brethren of those parts shal make up the next companie of those that came on flocking into the new citie c. 21.13. In which respect Ezech. doth first describe the north gates of the holie citie restored; shewing by his mixt & confused order (his prophecie giving the first to the north & the Apocal to the East) that it skilleth not much whether of the twaine

Ezech. 48.  
1.16. 30.

we sett first, the desire of both out of both countries wil  
be so close ioyned & almost unseparablie. ch. 48.1. 16. &  
30. This consent therfore of Daniel, doth very much  
confirme our exposition of the Revelation & the Caticles,  
but the matter will as yet appeare more evidently, when we  
shal have gone over the rest of Daniel. These are the ty-  
dings out of the East and the North, which at length shal  
bee noysed farre and nere after Rome shalbes defaced:  
shee alive and survivinge, no good newes can be ex-  
pected; Christ doth deferre that ioyfull and happie time  
to her fall and ruine, least that loathsome harlot, should  
be partaker of such a pleasant report. And how can  
it otherwise be, but this newes must be very troublesome  
to the Turke, who knoweth well what a deale of  
mischief male therupon fall upon him? he hath enough  
to doe to defend himselfe against us Christians of the  
west alone; what a terrour will it bee to see himselfe,  
in the midst of his enemies to be beset before and be-  
hind, at one time, and not onely to hazard the losse of  
his empire, but of the name of the Turkes also? for then  
shal that sayinge of the Prophet be fulfilled, I have bent  
Iuda as a bowe for me, I have filled Ephraims hande,  
and have raised vp thy sonnes O Sion, against thy  
sonnes O Greece, and made thee as the sworde of  
a mightie man. Zach. 9.13.

Now then will he gnash the teeth, fret and chafe,  
storne and growe madde, hee will appoint chiose offi-  
cers and muster and take up a huge armie, hee will  
set forth to warre with a full purpose to wast and destroie  
all thinges, for as much as now hee will see the time at  
hand, either to quite himselfe speedily, or to perish for  
ever. And the Romane Antichrist will afoard him  
an opportunitie to turne himselfe wholy to that warre,  
who will withhold us in these west parts with as trouble-  
somes a warre as the revelation teacheth, chap. 19.19.  
For

For he shall reviue and remaine, a while after his forlorne  
and lost Rome, as we have obserued vpon the Apocal.  
16.13. &c.

Vers. 45. *And he shall plante the tabernacle of the  
wrath of his judgement between the seas in the  
mountayne of holie delight.*

Vers. 45:

We have heard of the tydinges and of his wicked pur-  
pose, sorrowfull presages of his destruction at hand. Now  
the destruction it selfe is set downe, a sweet comfort to  
all the godlie and of all their tedious troubles, but all this  
wil bee finished in warre: both the place and issue hereof  
are set downe in this verse. As concerning the place, be-  
fore he describes it by his proper markes; he sheweth in  
a word what maner of provision he shold make in this  
place, he sayeth, He shall plant the tabernacles of the  
wrath of his judgement, for so I render and translate  
וְיַדְתָּה אַחֲלָה אֲפָדָנוּ: the Grekes doe retaine the  
Hebrue word entirly Α' Παδανο, and he shall plant his ta-  
bernacle Aphadno; but Symmachus redreth it ιωνσατις,  
stable, And he shall spide the tabernacles of his stable,  
that is to say a stable wherin his horse shall stade. The vul-  
gar latine version doth imitate the Grekes, And he shall  
plant his tabernacle Aphadno. The rest which I have seeno  
doe thus with one consent, and he shall plant the taber-  
nacle of his pallace.

The strangenes of the word which is no where else  
vsed in the Scriptures, and the conveniencie of the matter  
made me thorowly to observe the notation therof, which  
seemeth to be compounded of three wordes, Aph and  
Din, and the affix of the third person י the wrath of his  
judgment? as if he would say, Hee shall plant the taber-  
nacles of wrath, wherby he shal procure vpon himselfe judg-  
ment & everlasting destruicō; a most significā word vsed

of purpose, as it seemeth, most divinely to comprehend in a breif summe admirable consolation. He shall indeed attempt destruction vnto others, but the mischeif shall fall upon his owne head: he shall finde and feele that in himselfe which he intended for others.

Reverend Broughton saith, It is a Babilonian word of frequent vse in the Babilonian Talmud: but it may be the Iewes did often insert the word, found in Daniel in their writings in that signification which themselves most fancied, though it were not in common vse with the vulgar Babilonians. The fit composition of these Hebrew wordes doth make this opinion more then probable. Now for the place of the warre, he saith, Between the seas: but where abouts is that? or rather where is it not? seeing the whole land is an Iland? he therefore restraines this largenes in the next wordes: In the mountaine of holie delight, in the mountaine Tsebi, of the Roe or delight, that is to say in the land of Iudea, as we have seen before in vers. 41. Hence let us take knowledg which seas these be the river Euphrates and the Syriach arm of the Mediterranean sea, as in the 72. Psalme vers. 8.

And he shall have dominion from sea to sea, from the river vnto the ends of the earth: for first the Iewes shalbe here gathered together who now live as exiles and out of their owne countrie. All the Prophets speak of this retурne which they shall aduaunce and take in hand, not for religions sake, as if God could not elsewhere be worshipped, or as if it were of necessarie to bring-in the legall worship againe, but not to stiue anye longer as strangers and innates with forraine nations and that the admirable goodnes of God might openly appeare vnto all men, now againe pitying his people whom he had estranged from himselfe with so longe a divorce: Hitherto also will the Turke come in hast to oppresse this

newly

newly returned people. He wil compasse the campe of the saints saith Apocal. 20. 9. and the beloved Cittie, But Ezechiel most playnly saying. After manie daies thou shalt be visited in the later years, thou shalt come into the land which is brought back from the sword and is gathered out of manie people, against the mountaynes of Israel, which have been alwaies waft, when he shalbe brought forth out of the nations, they shall all dwell safelly; and there is much more cha. 38. 8,

The tydings therfore out of the East shall call the enemie into the holie land: not to Chinali whither Antio. went, nor to Babilon whither the Romans went, to be revenged upon the Parthians, so as if there were no other mark of the King of the north besides the very place of the warre, his person could not be concealed from an attentive reader.

The issue of the warre wil bee most lamentable, for he shall come to his end and none shall helpe him: because it shalbee brought to passe not so much by mans power and forces as by Gods owne mightie arme, gloriously shewing it selfe from heaven, as it is Apoca. 20. 9. But fire shall come downe from God out of heaven to devoure them. And I wil plead against him, saith Ezech. 38. 22. with pestilence and with bloud, and it wil raine vpon them and vpon his bandes, and vpon the manie people that are with him an overflowinge raine and great haiststones, fire and brimstone. What help and aide can come against these darts and arrowes? O Turk, thou shalt therfore perish, not only the Prince himselfe, but also the principalitie it selfe; thy name shalbee vterly raced out and thou shalt be tormented everlastingely, both for thy horrible impietie against God and also for thy barbarous wickednes and crueltie against men.

Thou art left as another Pharaو soone to be overthrown with violent stormes of the fierie lake, that both the

the great name of our God may bee made more famous; as also to asford to all the Saincts the argument of a new songe of thanksgiving. Such is therfore the King of the North, who when he shall perish in the holie land, he can neither be Antiochus nor the Romane, who came to their ends in other places.

The text of the whole

12. C H A P.

- 1 And at that time shall Michael stand up: the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall bee found written in the booke.
- 2 And many of them that sleepe in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt.
- 3 And they that bee wise, shall shine as the brightness of the firmament, and they that turne many to righteousnesse, as the starres for ever and ever.
- 4 But thou, O Daniel, shut up the words, and seale the booke, even to the time of the end: many shall runne to and fro, and knowledge shall be increased.
- 5 Then I Daniel looked, and behold, there flood other two, the one on this side of the banke of the river, and the other on that side of the banke of the river.

- 6 And one said to the man clothed in linnen, which was upon the waters of the river: How long shall it bee to the end of these wonders?
- 7 And I heard the man cloathed in linnen which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shall bee for a time, times, and an halfe: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.
- 8 And I heard, but I understanded not: then said I, O my Lord, what shall bee the end of these things?
- 9 And hee said, Go thy wayes Daniel; for the words are closed up and sealed, till the time of the end.
- 10 Many shalbe purified and made white and tryed: but the wicked shal doe wickedly: and none of the wicked shall understand: but the wise shall understand.
- 11 And from the time that the daily sacrifice shall be taken away, & the abomination that maketh desolate, set vp, there shall bee a thousand two hundred & ninety dayes.
- 12 Blessed is hee that waiteth and commeth to the thousand three hundred and five and thirty dayes.
- 13 But goe thou thy way till the end be: for thou shalt rest, and stand in the lot at as the end of the dayes.

## THE ANALYSIS

or Resolution.

**H**itherto of oppressingours, now their deliuerance is handled, which in the generall and in this kinde, is both out of great affliction v. 1. and, afterwards, to an vnchangeable condition and estate vers. 2. 3. but in his qualite, it is both sealed, vers. 4. and hath a double opposition of time, the first proper to the Angel, whose preparation sheweth the number of Angels, and the place, vers. 5. But the conference doth consist of a question ver. 6. and an answere, consisting partly in gesture; and partly in wordes, vers. 7. The second opposition of the time is such, as a man at length should vnderstand also, the occasion wherof was also the ignorance and the question of Daniel vers. 8. The answere of the Angel is partly negative and refusinge, v. 9. partly consolatorie, as wel universallie, which belongs to all Saints, (whom he sheweth this darknes and obscuritie shall nothing hurt ver. 10.) and withall yeildeth help and assistance to vnderstand the double time expressly determined first vers. 11. the second vers. 12. as also particularly, which belongeth to and concerneth Daniel himselfe, vers. 13.

THE

## THE SCHOLIA

or Exposition.

Vers. 1. *And at that tyme shall Michael stand up,* Ver. 1; *the great Prince.*

**T**HIS last Catastrophe and turning, doth prosecute three things in order: who shall deliver, from whence, and whom.

Some would haye Michael here the defender, to be Christ and it is very certaine that he is the great Prince; yea by farre the greatest of all, the Prince of his elect people, who hath delivered his church alwaies and will deliver it heafter, yet the name of Michael here seemeth to be some certaine Angel whose ministerie the great Prince will vse in this battaile. In the later end of the tenth chap. before, he is spoken of as a certaine helper, with whose aide that glorious Angel assisted, seemeth notwithstanding to complain of his being alone, There is none that holdeth with me, saith he, in these things but Michael your Prince.

But more plainly there in vers. 13. And lo Michael one of the cheife or first princes, for Christ is not one of the cheife princes, as if he were of a certaine order of Angels, and had a Companion of power, but all the Angels, as servitours doe Minister vnto him. But thou wilt say **ברן נס** Acad Hasharim, is not one of the princes, but first of the princes, verily **נס** is of order sometimes, when it is joyned with nownes of time, as in one of the moneths, that is to say, in the first day of the moneth. Levit. 23. 24. And so with this our Prophet, in one yeaire of Darius, that is in the first, Dan. 9. 1. From whence

whence in one of the Sabaoths for the first daye of the weeke. But the same wold joynd with others is, for the most part of number not of order, as behold the man is become like one of us : Gen. 3. 22. He doth not mean as the first of us: of which sort are manie other places. That may be added also, that the Archangel Michael in Iude 9. Doth put off the Devil to the Lords judgment as if himselfe had not power and authoritie to restraine him, which yet notwithstandinge Christ doth exercise. Mar. 1. 25. as in manie places elsewhere in the Gospel.

Neither is it likely that the Apostle, if he had meant Christ, would not have called him by his proper name, especially when he doth bring his argument from the greater, whose force is much lessed, if that which is greatest of all, be not called by his owne, but by a farte inferiour title. Yet doe I not so dispute of this, as if I meant willingly to contend with anie man about that matter, but onely to finde out truth, wherof very great care is to be taken as much as may be, even in the smallest matters. Neither is it of necessarie that things must bedone by the ministerie of an Angel from heaven, in such sort as no part therof should be acted by man, but Christ may raise and stirre up some excellent man in whose person he may present a visible Michael, as in that battaile of Michael and the Devil in Apocal. 12. we have seene: But what kinde of ministerie soever it shalbee; in what maner this Prince shall come prepared and furnished to the battaile, it is at large declared in Apocal. 19. 11. Secondly whence he shall deliver, is from such a troublesome time, as was not thelike from the begining of the nation vnto that very time. The Turk is alwaies intolerable even in peace, rest, and vacation, how outragions wil hee bee, when he shalbee afraid of his owne overthrowe? He hath striyen elsewhere about some

some Countries, or at the uttermost about the Empire, but now he must fight for his life, where he must either overcome, or else not onely undergoe the yoke of subjection, but be utterly destroyed and die with extreme tormentis. He hath often times in vaine caried, almost infinite forces into the field: how will hee be furnished now, when he shal perceive all now shalbee hazarded at once for ever?

Out of these streights of time, anie one maie easily conjecture what horrible turmoiles, the Cruel beast shal make, but also on the newe and Christian peoples part there wilbee no lesse grievous a tryall, when they shal see this horrible and fearfull tempest, immediately to follow the faith which they so lately had professed? For they may imagine God to be angrie because they have forsaken their fathers religion and have embrased christian, which their ancestors did so hate, therefore the Spirit doth foretell the grievous troubles of those times, least anie man by the sharpnes therof should fall from the truth. God doth vsually turne the rage and furie of the adversaries unto his owne praise and glorie, if other escapes be stopped up, he opeth a paslidge thorow the sea, bringeth out of the lions den, and preserveth safe in the fierie furnace, neither doth hee still the raging waves vntill wee see our selves allmost lost: Wherefore as of old in Egypt, so salvation will now sodainly shine forth, but then especially when all things seeme desperate, and past recoverie.

But how is this affliction most grievous? of all former onely which some one greater should after succeed? not so, but of all without exception, for it shal outstrippe all the former and it selfe shall be last, which an everlasting deliverie shall presently folow, for hercunto is joyned the resurrection, after which no calamitie is to be expected of the Saints. How therefore should

it either agree to either Antiochus or Romane, who, whatsoever mischeife they did, it was but a flea-biting to this miserie of a thousand six hundred yeres, wherin as yet the Iewes doe lye buried.

But this fit or sharpe assault is not come as yet, seing the deliveranne, is not yet happened, which shal fall out in the midsts therof. Who shal bee delivered, they are first noted by their nature, then by grace: by nature, Thy people, By grace, Every one that shalbe found written in the book. That sheweth the nation of the Iewes, which were Daniels people, comming of Iacob the same common root and stock. So in the beginning of the verse also standing for the children of thy people: whereby he teacheth that this deliverance is not preſently but to be expected in their posteritie, namely their Children, but how manie ages after, shal appearre afterwards.

This prophecy therefore is proper to the Iewes, but thence it will not folowe also as proper to the time of Antiochus, seing the Iewes maie be afflicted as Gods people, howsoever they suffer not for Mosaical ceteramoris, as it will fall out when they come to the faith. I would that worthie Broughton had considered this, he would not have so drawne all with a wye necke unto Antiochus.

But there shal bee also a choice and difference in this people: Theire deliverance shal not be so confused to bring all to eternall life, but those onely whiche together with this outward safetie from these great dangers, shal bee by saving faſh adopted for sonnes, whose name, God in his everlasting decree hath written in the book of life, for, it is not in him that willeth or runneth, but in God that sheweth mercie: neither is it in our power to receive faſh or beleeve, but is onely theirs who have the earnest pennie of election. It is very likely therfore that some

of the Iewes wil hold so obſtinately their legall rites and institutions, that neither with the famous deliverance of their nation, nor with that exceeding glorie wherwith the truthe shal then flouriſh, will they ſuffer themſelves to be ſeparated from their ſuperiution.

*And manie of them that ſleep in the dust of the earth  
ſhal awake.*

*verſe 2.*

Such hath bene the troublous estate whence they ſhal be delivered; The condition into the which they ſhall ſhift and paſſe, is waking out of the dust of the earth, which is afterward layd downe by a diſtributio[n] of ſaints and reprobates in this verſe; and againſt of ſaints alone in the next verſe. As concerning the waking, all our expositours that I could ſee, doe refer it to the laſt reſurrecſtion of the bodies. Some Iewes contrariwise doe apply it to the reſtoringe of the Churche, which they ſaie ſhal bee in this world. Wee muſt freely and diſtinguished ſearch on which ſide the truthe is, all prejudice laide aside. It maketh againſt ours, that all theſe thinges, namely the end of the former chapter & firſt verſe of this, are ſo linked together in a continuall course and order among themſelves, for that is meant by the band of time in the beginning of the chapter, At that time ſhall Michael the Prince ſtand vp, as if he ſhould ſay. At what time the kings of the North ſhall pitche his tents in the land of tſebi Iudea it ſelue, the ſhall that great trouble oppreſſe them, then ſhall happen this admirable deliverance, then ſhall this reſurrecſion be accomplished: therfore howſoever in other places paſſage may be made from the birth of Christ to his ſecond appearinge, yet in this place it cannot, where ſuch a band doth come in betweene.

And vñleſſe we doe allow of this connexiō[n], what a huge heap would there bee in the prophecie, what a gulfe

gulfe to let scape and skip a thousand six hundred years and more, I know not how manie, especially which hath gone so leisurely and orderly to this very place and was cheifly ordeined for the Iewes, to whom he affordeth no comfort at all, if he passe and flic presently from Christ first exhibited vnto the latter end of all things. This one thinge may seeme sufficient to refute the exposition not onely of this verse, but also of all which ours doe bring vpon the ten last verses of the former chapter, which they wil not have reach beyond the first comming of Christ, when as yet the Angel hath gone step by step through all ages from thence as wee have made it plaine I hope.

Seing therfore all these things are necessarily coupled and joyned together among themselves, if that voya-  
ge of the King of the North into the land of Ishebi, be  
either the expedition of Antiochus or the Romanes into  
that countrie, then this resurrection which immediatly  
foloweth, is either not proper, or if it be proper, then  
that exposition of Antiochus and the Romane is not true  
and naturall. But you will say, Let us hazard the losse  
of that exposition rather then suffer this of the resurrec-  
tion to be taken so from us. Let it be a continuall or-  
derly prophecie, let it be shute up at lenght with the last  
resurrection; but the Angell wil not have it so, who  
speaketh so exactly as if he did it of purpose to meet with  
this strange exposition.

Manie of them, saith he, that sleep in the dust shall  
awake; the resurrection (so properly called) is common  
to all, as manie as from the first Adam doe sleep in the  
dust, but when this is onely of some, it is manifesto be  
some other then that which is properly so called. But  
some will saye, Some are put for all. Once happily or  
twice in Rom. 5. 15. 9. But we must not start from the  
naturall signification but where there is necessitie of the  
figura-

figuratiue here nothing inforceth to leavē the proper; but contrariwise there is a necessitie to retaine it: for seeing this resurrection is the same with the deliverance in the former verse, made indeed out of the book of life, after the manner of the resurrection, and being of one onely people of the Iewes, as was observed before, they are said well, Manie to be awakened, when the men of one nation and not of all mankind do atilo: therfore our Broughton doth not well translate it, for the manie of them that sleep in the earth of the dust shall awaken, for the manie is as much as the multitude or the universall of them that sleep; altogether from the minds and purpose of the prophecie.

So dangerous a thing it is to put in anie thing of our  
owne in doubfull places, which are rather to be left pure  
and intire, then to be prejudiced by anie additions. It ma-  
keth somewhat also, that the reward of the best here, is  
much inferiour to that which all shal have there at the  
last, in the resurrection all the righteous shal shine as the  
sunne in the Kingdome of their father Matth. 13. 43, but  
in this they whole reward is greatest, shal not exceed the  
brightnes of the starres.

But they, saith hee, that turne manie to righteousness  
shall be as the starres for ever and ever. Its a manifest differ-  
ence betweene that and the heavenly Crowne. Besides,  
which justifie, saith hee, intimating a place for doctrine  
in this resurrection, wherby godlie mindes being indued  
with the knowledge of Christ doe enjoy true righteousnes  
and holines, when as in that last resurrection,  
prophecie shal cease, and all this pollicie wherwith the  
Church is now governed upon earth, 1. Cor. 13. 8, and  
last of all the Angel both knoweth and teacheth others  
the daie of this resurrection, as wee wil shew in the last  
verses of this chapter: for the end of these wonders  
wherof they inquire afterward, verse 6. and 8. doth in-  
clude

clude this resurrection, the last terme of the former prophetic and a thinge worthy of admiration: but the day of the last resurrection is hid from the angels themselves, yea from Christ himselfe as the sonne of man, much more from Daniel or anie other of the Prophets Marc. 13.32. These thinges therfore make against the proper expounding of the wordes. Calvin objecteth one thing against the figurative, which is the restoring of the church neiter will that stand, saith he; which is laid, some shall rise to life, others to shame & contempt, If this did onely agree to the church of God, surely none should rise to shame and contempt. But it may be answered. That the church is a field mingled at least with tares among the good corne, a net not altogether without bad fish, a house not without some vessels to dishonour: wherfore it is needfull to preferre some particular restoring of the church, before that generall exposition of the generall resurrection. Neither is the certaintie of the bodies resurrection any whit at all weakened therby. This doctrine is confirmed by other scriptures above all exceptions: and this very place whose proper sense and meaning we have elected doth make somwhat also for confirming therof. The Spirit of God would not so often and diligently use this allegoricall resemblance, if it did not therby declare the thing should most assuredly come to passe in his time. Otherwise it were an easie matter to avoid, all the promises confirmed by this type, as no whit more certaine then the resurrection wherof there is little or no hope at all.

But the holie Prophets doe leave no startings back, whilst they bring the matter grounded upon manifest promises, and rested upon by assured faith to confirme the same. Faith therfore looseth nothing, although it doth ingeniously acknowledge what is due to every place. What is this resurrection then? the full restoring of the Iewish nation

nation & their vocation to the faith in Christ, for so is our Conversion to God often called, in the Scriptures; the time shal come, faith Christ, and now is, when the dead shal heare the voice of the Sonne of God, & they that heare it shal live. Io.5.25. Awake thou that sleepest, saith the Ap. Eph. 5.14. & arise from the dead & Christ shal give thee light. But the Iewes specially shal rise by believeng & rising out of their troubles, of whose restoring the world hath little hope. The mighty hand of God wil raise up these dead carcases, else it were incredible that this dust should live againe: wherfore the Apost. speaketh of the Iewes, what shal the receiving bee but life from the dead Ro.11.15. as purposelly bringing light unto this & such like places. This resurrection then is the same wherof the Apo. speakes c.20.12.13, for this followeth the utter overthrow of Gog & Magog, that is presently added to the destruction of the Turkes, as we have expounded: & both Gog & the Turke doe make the same enemy, as wee have shewed in the Revelation at large. This is that resurrection wherof Eze:c.37. with this onely difference, that Ezechiel describeth the first conversiō of the Iewes by life restored to dead bones & Daniel expresteth their first conversion by the tydings out of the East, and therfore the battle of Gog and Magog doth folowe the resurrection with him. But in this and also in the Apocalipse, it doth gō before it. This is that revocation of the Shulamite wherof in Canticl.6.12.13. Returne O Shulamite, returne, that wee may look upon thee: Or rather that wish that foloweth (for the renovation doth rather belongeth unto the tydings of the East in our Daniel) O that one would give thee as a brother unto me sucking the breasts of my mother, finding thee without I would kisse thee, yet I shold not be despised. So as an admirable consent of Scripture doth shine forth every where to confirme a matter altogether vnowne to the world, & we have expected nothing lesse then that almost these manie gēnes

generations. Such is the resurrection then, the distribution of them that rise doth followe, of some to eternall life and of others to shame and everlasting contempte. For as conversion to Christ is specially called resurrection, yet notwithstanding the generall deliveraunce from enemies, which was common to the whole nation, doth in some sort resemble it, when they shal lift up their heads and stand upon their feet, who lately were troden under foot of all, and were almost brought to dust with the weight of their long and tedious afflictions.

Out of whom, those whose hearts the Spirit shal endue with love and faith, shal surely awake and come out of the graves having now obtained the dignitie of the children of God: Who shal enioy eternall life, not onely because they shal have the fruition therof in heaven, but also because there shal bee a perpetuall felicitie in earth, not to be steined with former troubles of the former ages anie more, but it shal continue pure and spotlesse until their departure into heaven, for now wil God wype all teares from their eies, and there shal bee no more death, nor sorrow nor crying nor paine, for the former thinges are passed away Apocal. 21.4.

But the rest who being partakers of the deliveraunce shal yet persist in the wicked blidnes of their hearts, they shal rise in deed, but to eternall destruction; being after this time there is now promise of mercie to them, and of calling them to the faith, wherby alone wee apprehend and laie hold of salvation: for all the lewes will not give consent to the same truth, but some of them will presevere and persist in their ould hardnes of heart, how soever God shal give a cleere testimonie to his sonnes by subduing all their adversaries. There is no place therfore left in the new Ierusalem for the fearfull and unbelievers and the abominable and murtherers and whoremongers and sorcerers and idolaters & all liers, which

which is specially spoken of the obdurate and hardened lewes, although the men of the same ranke in all other nations also shall bee in the like estate and condition Rey. 21.8.

Ver. 3. *And they that are wise shal shine as the brightnes of the firmament.* Vers. 3.]

The other distribution of them that rise, is of saints onely, wherof some be people some bee the teachers: both are illustrated by a similitude, they of the firmament, these of the stars. For I doe agree with learned Calvin, who taketh Hamashchilim intrinsitively, as also a little after in the tenth verse, where with out doubt knowledge is not tied unto teachers, which thence appeareth, because Hamashchilim, the wise, are there opposed. Leishagnim to the wicked, for onely the saints, & all of them are truely wise, but the wicked, althoough they excell in pollicie, craft and subtilitie, in all trades & customes of living, yet notwithstanding are emptie and void of all sound and true wisedome, and are in very deed said to bee fooles, as Salomon doth often call them.

But now all the people and whole companie of the faithfull shal bee pure & cleane, shinninge with bewtie of intire holines, like vnto the firmament it selfe, whither no cloude aspireth, nor anie earthlie pollution ascendeth to cast anie aspersion or blot therupon. The firmament is often covered all over with thicke cloudes, and taken out of our sight, but heere it is spoken of, not as it often seemeth to us, but as it is in its owne nature.

But they that justifie others by teachinge, admonishing, exhortinge, reproovinge and comfortinge, which are parts and duties of the Teachers, and they which enjoy publicke office in the Church shal bee the solidest and clearest parte of their speare and compasse, and shal

become shining starres wherwith this firmament shal be bewtified and adormed, themselves in the mean time enjoying the chieffest glorie. So in the first christian Church the ministers were starres, which ones like the sonnes of man walking betweene the candlesticks, do bear in his right hand, Apo. 1:20.

These teachers of the Iewes shal enjoy like glorie, which are precious stones in the Apoc. 21:19. whereof is built the wall of the new Ierusalem.

It is to be observed here that the Doctors and Teachers are described by that present dutie not formerly past: for madsedikim doth signifie them that doe justifie, and not that have justified or turned to righteousness; by which argument we have shewed before, that the last resurrection is not heere intended in this place, where there wilbee no use of present teachers, but the former past labours onely shall be rewarded. Furthermore we may observe, that here is a lesse reward both of people and teachers then that which God hath laid up for all his owne against the last daie, who shal bee like as the sunne.

If therfore the Angel doe heere now speak of the greatest glorie of the saintes, why should he signifie it by the resemblance of the firmamente? besides what singular thing have the teachers, if they atteine to no more then that which is common to the teachers here in this life? These are all starres as the place even now spoken of did teach us: but now they are also called angels whoselikes and similitude seemeth to be the highest top of our felicitie and happines. Indeed they are called angels but by reason of their ministerie onely, and not of their present glorie. The Spirit therfore would shew us by the rewards themselves, that this is some other resurrection then that which shalbe of all men at the last.

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Vers.4. And thou Daniel shut up the wordes and seal the booke.

Hitherto is the first part of the chapter, now he goeth to the rest, where first is a sealing consisting of a precept, & the putting in of a tacite & close objection.

The precept is of shutting the wordes and sealing the book even to the time of the end. But how should this bee? Should Daniel keep it to himselfe alone? wherfore then did he commit it to writing? The Angel woulde have him write it in the same wordes, and after the same maner which he had received it, to adde nothing of his owne by way of exposition to cleare the matter. Daniel knew well how obscure and darke these things would be to the readers, and he himselfe vnderstood the whole matter very well, as he witnessid in the beginning of the vision, and he vnderstood the thing, & had understanding of the vision ch. 10.1. therfore the learned and eloquent man could have cleared the obscurities with such wordes if he might freely have done it, as none of the simplest sort need to have bene anie where graved therat. But the Angel doth not give this libertie but commaundeth to wrap it up in the same obscuritie wherwith he lawe it covred at the first deliverie therof from himself. This doe I take to be the true & proper meaning of this shutting & sealing: for Daniel had heard these thinges of the Angel, neither had he anie other way to shute the up but by writing obscurely and not in open & playne termes. But wherfore doth he bid shut up the wordes and seal the booke? Are the book and these wordes the same & all one? It often cometh to passe that some short and little writinge is called a booke, as the booke of the generation of Iesus Christ Mat. 1. 1. & such like. But happily heere in this place the wordes are this very prophecy, siō the beginning of the tenth chapter, & the booke all his visions

visions in generall which he is commaunded to hide in a profound stile, hard to be knowne and to put them together in a book; after God had last spoken to him in this kynde of visions, but the former visions were alreadie written before, so as it is better to referre, words and booke, to the same thinge; yet so, as the thinges should be kept close and not be hid for ever, but onely to the time of the end: of what end? Of a perfect end, or soone after to be perfected: nigh at hand, as it seemeth and a litle before the end, when things lately buried in obscure darknes shal be brought forth into open light. Daniel might have objected, that so the elect shal be deprived of the fruite of a most holie and divinere revelation. The angel meets with it, as if he shoulde saie, Let not that trouble thee, for manie shal come to and fro, and knowledge shalbe increased, that is to saie, although these thinges be hard and difficult, yet some wil take great paines in searching out the truth, and by wise discourse gather one thing of another, wil level very neare, yea and hit the mark it selfe, and will much increase knowledge; which thing indeed wee have seene come to passe both in the Iewes and in our owne men, who by diligent search have found out manie remaints of this gold scattering heire and there, and therby have brought much profit both to themselves and to the Church.

But for what cause would God have these thinges shutt up for a time?

First that the wicked by seeing should not see, and by hearing should not heare, wherfore Christ spake in parables to the vnbelieving Iewes, and Iohn was commaunded to seale up those things which the thunders uttered. Apoc. 10. 4.

Secondly, That securitie should not growe upon the Saincts by the expectation of a long time, to whom the opinion of an end alwayes approaching should bee profitable,

table, whereby they may have their Lampes alwayes in a readines.

Thirdly, that there might be a testimony of Gods truth in those auncient times, when the wicked at length shall know that those things were foretold many ages before, which themselves doe fynde most true after it is too late.

4. Lastly, because this obscuritie shall not take away all understanding of the Saincts, but shall whet only their diligence in searching, to whom the Angell promiseth a further profiting and proceeding, seing by their godly la-bour and diligence, God doth make over to the godly all his mysteries & secrets in Christ.

*And 7 Daniel looked & behold two  
standing.*

*Vers. 5*

So is the seating, now followeth the first desyning of the time; the preparation whereof doth propound unto us two other Angels, and the place where they stood. The number seemeth to be added for the confirmation of the whole matter. In mens Courts God hath appointed every matter should be established by the mouth of two or three witnesses, Dcut. 19, 15. After the same manner the more are sent, that the matter might be more confirmed, and humane infirmitie regarded & provided for. Now might the Prophet try his right by Law with the Angell if he had deceived, or the thing foretold him should not com to passe. The place where they stood was at the bank of the river, one at one side of the bank, and the other on the other side, and the river was Hiddi-kel, as we learne by the 10. chap. verse 4. the third river of Paradise, Gen. 2. 14.

It is not certainly knowne whether the Prophet were bodily present by this river, or the sight thereof were afforded him after a propheticall manner. If it be this,

there is some great matter in it, why this alone should be offered to his very viewe above all the rest, but if he were bodily present, which I rather thinke, Daniels company flying away for feare, chap. 10. 7. neither can it be without cause, that he maketh mention rather of the river then of the region and country: And we shall see assuredly that of the fourre visions, which were shewed to Daniel, three of them were at the waters. And not without good cause, when as visions doe foreshew the affaires of nations and people to be done in ages to come, and waters do both lively resemble the troublsome tempests of worldly busynesses, with the variable and inconstant condition of people, and also therunto are frequently tied in scripture, as in Ezech. 26. 19. When I shall make thee a desolate cittie, by bringing up the deepe upon thee, and great waters shall cover thee. But waters doe differ according to the diversity of the things thereby signified. In the first vision the fourre Windes of heaven strove upon the great sea, and fourre great beasts came up from the sea, chap. 7. 2. 3: because at the Sea is the collection & gathering together of waters, so there was intreated of the matters of all people, which should all be disturbed with these fourre Kingdome. The second vision was at Vlaiyno sea, but only a river unknowne, not famous, not set out with any note at all of any excellencie, so in that vision the Empire of the whole world was not intreated off; but some particular nations, the Medes, Persians, and Grecians, in which the prophecy stoppeth his narration, as it were in some creek of a great sea, and a river, drawne and derived out of the deep, chap. 8. 2. The last vision was at Hiddikel, a particular River also, but such a one as flowed out of Paradise, evē as the matters therin handled, doe specially respect a particular people, but holy & elect, whose spring & original doth come out of Paradise, the infinite grace of a mercifull God; which runneth thence

thence along thorow the stock of the holie Patriarchs in all ages, as it were thorough a channell.

The former visions were also shewed for the Churches sake onely, but they declared flourishing nations. First, the fourre great Monarches, afterward the Medes, Persians, & Grecians: This alone sheweth the full deliverance of the holy people, and therefore they were given at the sea and unknowne waters, like to people of no account with God: but this was given at the holie River, that he might more lively set before our eyes the condition of that auncient & holy people, by the election of grace. Such a River therefore is it. Now, the Angels doe not stand both on one side, but are severally placed, and keep both the bankes, because God defends this people on every side by his Angels, to whom he hath given in charge, not onely to be carefull of some of their matters, and careles of the rest, but to perfect all things which doe concerne the safarie of his elect. This is a great comfort in time of so long a divoreo, when they understand that their God careth for the, and that there remaineth a seed of election amongst them, though the blind world seethit not, as being farre hidden from mens eyes.

Ver. 6. And he said vnto the man clothed in linnen.

Ver. 6.

The conference of the Angels followeth, and first a question before, which we have both the persons propounding it and to whom. The propounder of it was one of the Angels, which stood at the bankes. Both doe not enquire by words, although the desire of knowledge of it was common to them both. It was sufficient for the one to receive the answer, neither was it materiall which of them demanded it; Therefore whilke one speaketh, the other expecteth in silenco, modestly observing order, the

authour whereof the holy spirits have alwayes before their eyes.

The Angell whom he enquireth of, was clothed in Linnen, to wit, garments, for Badim are Priestly garments, made of fine Linnen, peculiar onely to the Priest, whence happily they have their name for *Bad*, is a sole and singular thing that doth agree but to one, & therefore the Priests are noted by these garments, as Doeg is said to have slaine fowrescore and five persons wearing a Linnen Ephod, 1. Sam. 22. 18. David went before the Ark in such an Ephod, 1. Chro. 15, 27, but it was extraordinary, and he that was a perpetuall type of Christ our King might for a time joyn or use a Priestly habit, moved thereto no doubt by divyn inspiration. But as these garments did belong onely to the Priests, so were they proper onely to the holy place, for when he was to goe from the altar, although in his sacred function they were to be putt of, and others putt on, Lev. 6. 11, yet the Levites seeme to have used them in carrying the Ark from the house of Obed Edom to the citie of David, 1. Chron. 15. 27, yet it may be these garments were not the Baddim of the Priests, nor that Ephod of David, but some speciaall ornament, for joye and solemnity of the time, which David wore in comonion with the Levites, whose dutie it was to carry the Ark, as if he had longed and leaped for joy to be counted in the number of the sacred and holy ministrers.

The other word *Batts*, thereto used doth seeme to signifie this difference, so as *Bad* in the end of the verse may by a common name shew the like garment both of the Kings and of the Levites, neither the one nor the other using that which belonged onely to the Priests and the holie place.

For to adde one thing more because we have entred upon

upon this matter of garments; these were so proper and peculiar to the holie place that they were to be vsed if the priests were there conversant, though vsed other occasion then for religion; wherunto tendeth that of Iosephus, That whē Herod reedified the temple & could not himselfe for religions sake enter into the inward parts, he procured the framing therof by the priests, a thousand of them at his cost were clothed with priestlie robes, and were not vns kilfull, some in masonrie, some in carpentrie lib. Antiq. 15. 14.

These garments doe therefore seem to proove him to be Christ, who is the onelie priest worthie to be consulted with in all doubtfull matters, whose lippes preserve knowledge, and at whose mouth the law is to be inquired. He is alwaies in the temple, in the midst of his owne, & therfore is alwaies clothed with holie garments: which yet wil more appere, if we consider hym standing upon the waters of the river.

The other two angels ech of them kept his banke, looking to their tasks enioyed, but the care of all lay vsed this, and therfore as the Spirit moved vpon the first waters, susteining them in that confusion by his mightie power Gen. 1. 2, so Christ watcheth over the affaires of his Church, which wold quickly come to vitter ruine if they were not supported by his power.

But it is to be obserued, if this be Christ, Michael is not, for hee doth plainly distinguishe between himselfe & Michael in the end of the tenth chapter, and there is none that holdeth with me, saith hee, in these thinges but Michael your prince.

Such are therfore the persons conserning: the Question it selfe, How longe shal it bee to the end of these wonders? that is to saie, whē shal the Ed of these wonders bee? The Angels doe desire to behould and prie into the secret mysterie of redemption, unto which earnest studie

they might privately give themselves, and enquire these things apart, if their example were nothing pertinent to kindle and enflame our industrie.

Who therfore can without great blame be negligent in inquiring after these thinges, wherof he seeth the angels so greetly, though excelling in multiplicite of knowledge of things. Neither is this their ignorance feigned: for to what end shoulde the answerer so earnestly sweare in a matter of no doubt, for their sakes especially did he speak so earnestly by asseveration, knowing that Daniel could not understand his answer. And wee know that the Angls, though they be of an excellent vnderstandinge of all things created, yet are ignorant of manie things till they be further informed. For they are not onely ignorant of the last daie, but also of that manifould wisedome of God in the mysterie of the Gospell, which it now made knowne by the Church unto principalities and powers in heavenlie places Ephes. 3. 10. They desire to have these things shewed unto them, wherby they might the more magnifie the great and highe creature for his infinite wisedome.

Vers. 7.

Vers. 7. *And I heard the man clothed in linnen.*

The answere is confirmed by an oath, the forme wherof is exprest by gesture and wordes, The gesture is the lifting up of both handes to heaven; That is to say, towards heaven. It was an ancient custome in sweatinge to lift up the right hand to heaven, as if they would call him to bee present for a witness, whose glorie and majestic doth shew especially in the heavens; but he hers clothed in linnen, by lifting vp both his handes doth seriously shew some excellent matter, and doth more

pearce

pearce and affecte the mind with a sense of the highest Majestie.

As often as the name of God is to be vsed, the minde is to be raised vp to as great a reverence as may possibly bee, and how much more of us miserable men very dust and earth, when as the myghtie and holie Angels doe so prepare and dispose themselves at the very mention of him. Oh you most filthie beasts which doe in mockerie pollute his holie name in your comon talke. The solemnme wordes are by him that liveth for ever. In all invocation, when the minde is not capable of the divine exceeding greatness, an attencion is specially to be fastened on that part, as I maie say, which is most powerfull to kindle and stire up our present faith. Wheras now therefore the times are spokē of, he most fitly bringeth in God living for ever, who can best of all beare witness of the appointed periods of all things, whose alone is eternallitie it selfe.

But now let us come to the matter it selfe; which sets downe the time two waies, both by a certaine distribution, and by a full dispersion of the holie people. The distribution is more generall and indefinite, which may as well agree to anie age, for what age is there wherin we maie not finde a time, cōies and a halfe? But the other member, and when he shal have accomplished to scatter the power of the holie people, All these things shal be accomplished; doth revoke that generalitie vnto certaine boundes, neither doth it permit a wandring into all ages, but makes it proper to one certaine: as if he should say, All these things shal have an end, not at every time, times and half a time, but at one certaine time, when hee shal make an end of scattering the holie people: which plaine and perspicuous sentence makes me think that those things can no waies agree to Antiochus.

For although we grant the time of his afflicting the Church

Church to fall fitly into this distribution, wherof notwithstanding we shal see by and by: Had this people also an end of their calamities with Antiochus? Did that blessed resurrection and happie, happen to the Iewes at his death? What scattering from the first beginning of the nation, is comparable to this, wherof they have had now such miserable experiance these manie ages since their crucifying of Christ? It was not more grievous to be afflicted in their owne countrie, then to be scattered through the whole worlde: to want their countrie, goods, estates & liberties, and to hold their lives at other mens pleasures wherover they live: besides the distribution fitteth not.

The most learned Tremellius doth so render it. After an appointed time, appointed times, and part of time. The wordes are thus properly: At, or for an appointed time, appointed times and a halfe. For I thinke *sheſi* is no where used but for an halfe or equall part of another. But before where the same matter is handled, it is *Vphelag guiddan*, and the division of time. c. 7. 25. I confess it, but because the word *phelag* was doubtfull, this prophecie being more plaine, as the latter alwaies useth to be, doth by name expresse: what part hee meant and speketh of before, sure halfe. Can we then after this fashion devide the time wherin Antiochus afflicted the Iewes? Our writers doe referre these thinges unto that time wherin the dailie sacrifice was taken away by Antiochus, and the abominable sacrifices of the wicked gentiles were substitute and put in lieu therof. But his time is farre from the accounte: For this abomination lasted but three yeares and ten daies at the most: The. 15. daie of the moneth Chislev in the 145. yeare this impiection began. 1. Mac. 1. 57. and in the yeare 148. the 25. daie of the same moneth, the abomination was put awaie and the temple clensed, 1. Mac. 4. 52. therefore if one yeare be

a time

a time, 2 yeares, times; ten daies are distant from the halfe 172. daies.

But Iosephus doth exprefly confirme the affiduitie and continuance of the daily worshipp to have ben inhibited for three yeares and six moneths, In bello Iudaico lib. 1. 1. 1. But the Macabean contrarie, That day the heathen had defiled it, in the same daie was it made new againe, 1. Ma. 4. 54. where are then the six moneths of Iosephus, if it were restored, the same day that it was defiled? Therunto agreeith the second booke of Macab. 10. 5. That day the temple was polluted by strangers, on the very same daie it was clensed againe. Yea Iosephus himselfe a more faithfull wittnes elsewhere contradiceth himselfe.

And they offred whole burne offrings, saith he, upon the new altar and that fell out upon the same daie wherin their holie things had bee prophaneed three years before Antiq. lib. 12. 11. See how exquisitely he speakeith, shewing it also to bee the same day of the years not of the weeke.

Therefore the true time of this abomination was preſcely three yeares only, we made mention lately of ten daies more, but by them was signified the beginning of that wicked enterprise revealed; What then came into Iosephus minde to make an addition of six moneths more? Surely, as it seemeth, from the misunderstanding of this prophecie, which hee thought to be referred to Antiochus, he would have fittet the time against all truth of historie.

But you wil say, though these thinges doe not fitly agree to that three yeares, yet they agree well enough to the terme of two thousand three hundred daies, which time of raging was appointed before to Antiochus by the Angel cha. g. 1. 14. for if we allow for a time 657 daies, for times 1314. for halfe a time 328, the summe wil be

made up wanting but one day. Truly this conjecture doth nearer to the truth then the former, and sheweth what a neare conjunction there is betweene these two enemies, who have the like time of the raging allowed unto , yet it warreth much from the meaning of this prophecie, for this distribution is the very same with that of c.7.25. and belongeth unto it. But that little horne of the 7. c. which is the same with this time, is not the same with the little horne of the 8 chap. which is certainly Antiochus Epiphanes , and therfore wee shall not doe well to confound the times & to give that to one which is proper to another. Not to speake of the vision of the 7.c. which was at the sea , but that of the eight at the river of Vlai, & those in the seventh were written in the common tongue of the heathenish Kingdome, that the common prophecie might come abroad unto all.

These in the 8. in the proper and mother tongue of the holie people ; by both which the prophet would insinuate that his prophecie to be more generall , This more particular, and those which follow thence to the end of the book.

To let these thinges passe, I saie : It is most certaine, that the little horne of the eight ch. is of the thirde great Monarchie, wherof c.7.37. for it is of the goate , which is called a leopard , chap. 7. 6. with his 4 winges and 4 Heads, therfore hee maketh one Kingdome with the goate and leopard. For the hornes must not be pulled off from the heads, and another maner of Kingdome appointed of thole and of thise, wherfore all these doe belong unto the third Empire and Monarchie, which is of the Macedonianis. But the little horne of the 7. chap. is of the fourth great Monarchie , except we will labour to make them but three onely, which the Angel saith are four c.7.17. contrarie to the ancient histories, which doe acknowledge no such diversity in the hornes from the

beast

beast it selfe, whose the hornes are, nor obserue anie such thing in Antiochus : wherfore a new Kingdome should begin from him. He reckoneth the yeares of his Kingdome from Alexander, 1. Mac. 1.11. & to constantly throwe that whole narration. Surely if a new government was to begin from thence, the Spirit had directed his pen to bring the accounte from his first beginninge after the maner of other Kingdomes. Furthermore the little horne of the eighth chap. doth come out of one of the four hornes of the goate, but the little horne of the 7.cha. came up amonoge the other ten hornes.

Besides this horne reigneth till the hornes bee cast downe, and the anient of dais did sit ch. 7. 9. that is to saie, till all the Kingdomes of the world be overthrowne, and all principalitie come to Christ, as it will soone come to passe after this blasphemous horne be cutt off.

But presently after Antiochus had not the Kingdome, at least that most ample one of full glorie, whom all nations should serve, as it is there in verse 14. It were tedious to gather all those thinges which shew a difference. These few maie bo sufficient to the understanding and lovers of the truth.

Seing therfore these thinges cannot agree unto Antiochus, we must seek out some other Kingdome, which we shal finde to be no other then the Turkish , whither the prophecie hath brought us all readye , as we have shewed. This is that little horne amonoge the ten, coming out of the fourth great Kingdome, to witt the Romane, most famous in the Apocalypso with the ten hornes. chap.12.3. &c. with whose iron teeth and nailes of brasse, all the rest were devoured and broken in peeces. The time of this little horne was limited before cha.7.25. and is heere repeated againe as the but & bound of that matter which the Angels demanded. For the man clothed in linnen answereth , Then shal bee the end of these

wonders, when the blasphemous Kingdome of the Turkes shal come to an end, then God shoulde make an end of scattering the holie people and of powring out his wrath anie further upon them.

But what should be the time of this tyrrannie, is more plainlye understood by the revelation, where is given him an howre and date and a moneth and a yare ch. 9. 15. which summe commeth to 355 yeares, every daye being taken for a yare, as we have there shewed. By which entire number graunted we may now understand the reason of the division, for a time is one hundred yeares, times 200. yeares, halfe a time 50. which whole space if we number from the beginning of the Turkish power anno 1300. it wil end at lenght at the yare 1650. but 45. remaine still. You will saie, The reason is because the Apocal. setteth downe the last time of the Turkish name, but the Angel heere doth set downe the beginning of his ruine and alteration, which destruction we shal presently see to be set downe in his expresse numbers at v. 11. & 12. following: as we have formerly heard.

First the tydings out of the East shal trouble him, then some yeares after his viceruine shal follow in the land of Tzebi 11. 44. 45. But the distribution used in this place reacheth to the tydings and no farther.

Therefore so is the end of the wonders, when all these things shal be fullfilled, that is to saie when the resurrection shal bee, the glorie of the sancts shal shine, the glorie of the teachers shal bee chieffest, and all other things brought to perfection wherby Christis Kingdome shal have the preheminence over all; Which things if anie man judge to bee meant of the internall Kingdome already obtained, he destroith the prophecie, which is specially conversant in foretelling things which shal be accomplished, being proper to certaine places and times, and not alike comon to all alike. Wherof

whereof what observation or prediction or admiration can there be, as is of these thinges which in the former verse are called wonders?

It is to be observed, that the same distribution here in this place used in Apoc. 12. 14. are not of the same continuance, for that of the Apoca: is of 42 moneths, this of Daniel is onely of 13. and certaine dayes.

Vers. 8. *And I heard, but understood not.*

Verf. 8.

Hitherto the confluence of the Angels and the instruction belonging unto them. Now he commeth to Daniel. The occasion is his ignorance and a question the holy man heard, but he understood not. A young beginner is not capable of that which the Schollers of the upper forme doe easily & quickly conceiue.

A notable prooff of difference betwixt the heavenly & earthly Schoole. An obscure declaratiōn sufficeth them, which our dulnes no more perceiveth then the blind man doth the sunne beames, although it be of the most acute and wittiest: for who is more acute then Daniel? But how is Daniel now ignorant of that which he understood before? Had he forgotten it? It was the same division of the same Kingdom in cha. 7. and a certaine angell being as ked of the whole matter, made knowne unto him the interpretation of the wordes, ch. 7. 16. There the continuance of the tyrrannie onely was signified by that distribution, which was sufficient to understand that vision.

But now another thing is demanded when the end should bee. Now continuance of a certaine part of any thing, unlesse we know where the count is to begin, doth leave the minde in doubt floting or wavering with a confusid notion onely.

This is therfore that which he desired to know, with  
L 3 the

the expectation whereof he might comfort the tedious-  
nes of his present greife. But happily he is not with-  
out all blame in that he so curiously enquireth into the  
times.

Indeed Christ gave his Disciples a check for asking  
such things: It is not for you, saith he, to know the times  
and seacions which the Father hath putt in his owne  
power, Acts 1.7. and how was it that Daniel thought  
not thus? Surely, if it concerned me to know these  
things, the angell would have spoken plainly, and have  
fitted his speech to my capacity, but it seemeth he would  
have me rest in the certaine expectation of things to come  
to passe one day, whereupon he did use such a solemne  
oath, & would have me to search no further when they  
shall be accomplished.

Surely, the angell by not graunting his request doth  
seeme secretly to reprove it: yet not so, but some should  
at length understand those ehangs, else he would not  
have added such express bounds of the matter: and that  
saying of Christ, is not simply and absolutely to be un-  
derstood, but in part, and in some sense. For Paul doth  
define certaine times, & all things are most accurately de-  
livered to John in the revelation. Therefore he would  
not have his Apostles too carefull of the times, which did  
so little concerne their callings, but above all things to  
be diligent in preaching of the Gospell, wherein consisteth  
the very life of salvation.

Ver. 9. *And he said: Go thy waye Daniel for thy words  
are staled up.*

The Angell answereth, & first by refusing to impart that  
which he demanded. *Go thy waye*, saith he, and be con-  
tent with those many secrcts, which have been already  
revealed unto thee: there is a certainte measure of know-  
ledge

ledge for every one, beyond which we may not passe.  
Every man ought to content himself within his bounds,  
whatsoever notable and remarkable thing is to fall out  
till the Messiah be manifested in the flesh. Thou hast  
undoubted knowledge abundantly, clearly and exactly;  
that which from that time shall after come to passe, al-  
though thou see the continual course thereof unto the  
later end marked out, yet the very moments of time  
thou must not know, for these words are closed and  
sealed up till the time of the end. Thou must not onely  
steale unto others the things delivered before in obscure  
termes, as thou conceivest of mee, but also the reason of  
the times, for things to be done after the comming of  
Christ is shitt up from thy selfe: the understanding of  
them is not to be found out, before the appointed time  
is come, and the end draw neare, wherein all things shall  
be perfected and fulfilled.

This is the summe of the Angels answer, and we see  
how men in vaine in all ages have troubled themselves in  
the calculation and account of these things. These dark  
questiōns have framed the Labyrinth with intricate wind-  
ings.

How unapt are we of our selves, to foresee things to  
com, when we fail so fowly here & there, though the  
light of most certaine truth be held out unto us. we are  
not therefore to stick in mens great names: This know-  
ledge and search is not from humane capacity, but from  
divine revelation, if not extraordinary, yet the minde  
must be enlightened from above, and specially at that  
time when as the consummation and end shall be at hand  
& before the doores.

*Many*

*Many shall be purified, and made white  
and tryed..*

A generall consolation. Daniel might have feared least, that the saintes being destitute of so cleare a light, might dash upon so many grievous offences, & at length fall into many gulfs of destruction. The Angell meets with it, and biddeth him not to be anxious and pensiv in that respect. They should sustaine no losse at all by the obscuritie of those things : for both the holiness of profession shall be manifest and certaine , and the wise shall gett understanding.

Both these members are expressly laid downe, and illustrated also by a putting to of the contraryes. The ungodliness of the wicked , which shall doe wickedly, is opposed to the constancie of profession, and ignorance of the ungodly, to the understanding of the wise. As for constancie , it is more profitable to the godly to live alwayes in expectation of their Lords comming approaching , then to understand the delay thereof for a long sealon, considering the great infirmityes of us all, yea the wise virgines also sleepe whilst the Bridegrome tarryeth, And when the servant begins to thinke with himself, that his Lord will delay his comming , he will fall a smiting his fellow servants and maidens , and will eate and drinke and be drunken. Therfore this obscurity doth bring this commodity with it, to drive away security, and to make the minde alwayes vigilant and attentive, for it yeeldeth a certaine present hope ; which will not suffer them to be filthy or vile, but doth spurre them on to go couragiouly forward without intermission.

Hence it commeth to passe, that no dangers doe terrify the Saintes , but they gett and gaine singular profit by them, according to the manner & greatness of every triall; for

for they are distinguisched into a threefold degree, for they are either certaine light ones or more grievous, or very great.

The first sort shall make the Saintes pure and cleane, as we do purifie things , which have not gotten much filth , either by a sleight wyping or rubbing or spunging of them : Or if a garment have drunk in deeper any filth or sport, that it cannot be cleansed without greater pains, the triall shall be nothing else but a certaine whiting , indeed a more troublesome and sharp triall, according to the quality of the filth more deeply soakt in , which yet notwithstanding shall not exceed the boundes of purifying.

But if it be needfull to break vessels , which are uncleane, and very filthy, and to cast them into the fire, they shall be cast into the furnace, for no other end but to be melted , and to be made afresh new and holy vessels. Surely, a very great comfort to the godly, whether they be purifid or wyped lightly over with lighter afflictions, or be whited with some sharper tryals, as under the fullers feet, or last of all with the greatest they be melted in the furnace of the hottest fire.

But it must be obserued , although certaine words be here repeated, which were used formerly, cha. 11.35. yet it will not therefore follow to be the same persecution. These are common effects of every affliction , there are also the Pastors by name expressed, but this no lesse concerneth the common people.

*But the wicked shall doe wickedly.*

This is the opposite member of the first part , as obscurity shall drive away security from the good, so it shall increase it in the wicked : For when they shall see no feare before their eyes, they will think there is no danger at all;

therfore they wil loose the reines to their lusts, give themselves to pleasure, and take their ease, after a mocking fashion demanding, where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation, 2. Peter 3. 4. But let no man be moved with their example, seeing the Spirit hath foretold the same so long before.

The second membert is of understanding, whereof all the wicked shall be vioide, for they observe no events, and those which they see with their eyes, they attribute to nothing less then to divine providence; the God of this world doth so blinde their eyes, and deprive them of all light of understanding, that they see not their owne destruction before they have plunged themselves therinto, without all hope of escape.

But the elect doe otherwise, which amidst the great darknes of worldly things doe alwayes see some twilight, by guidance wherof they may walke in safety; for they doe alwayes drawe from the divine oracles, that which may serve for their comfort and instruction, howsoever to the world they be inextricable, or such as cannot be dissolved:

This therefore doth the Angell affirme, that some sparkes doe alwayes shine in the wile in the midst of this darknes, as much as may suffice for their severall times & ages: to such wise men, I say, which doe wholly depend upon the will of God, which doe not suffer the works of God, to passe away by them without profit, which call to remembrance the things past, compare and lay together things present, use great diligence in searching of the Scriptures: To these wise which have, shall more be given, knowledge shall be increased, fach shall be confirmed; neither shall obscurity hinder them in any thing from receiving that which is needful or profitable. It is to be

be observed that the word *Mashchilum*, when it is opposed to the wicked, is not taken for the teachers alone, but for any of the common sort of believers.

*And from the time that the dayly sacrifice shall be taken away.*

Vers. 11.

Hitherto was comfort from the freedome of danger, now there is help of understanding aforsaid, though not unto Daniel himself, who had answer before to be gone, and that the thing was cloed up, and sealed, yet so as notwithstanding he shoulde declare and leave it to posterity; whereby before the end of dayes, they boing better informed by the event of things, might have sure witnessesse of the admirable truth and wisdom of God.

Let us dive into this deepe and bottomlesse pitt, supported by divine assistance, if happily he will graunt us to bring forth to light that which had hitherto layne hid in the bottom of deepe darkness.

There is the more hope of a happy endeavour and attempt herein, by reason of the end now approaching, whereunto the understanding of these things is promised.

Verily, I doe unwillingly encounter with other mens learned judgments, and I would restraine the very naming of them, but that, as I am persuaded, necessity doth otherwise enforce.

But I hope that good and reasonable men and lovers of the truth will not take it amisse to have those things removed out of the way, which doe hinder the right understanding of things, when as themselves also have taken all prayseworthy labours, to finde out the truth, and have freely taken away all whatsoever they knew did hinder the same.

There is a twofold time here laid downe, certaine and limi-

limited, but neither of them doe at all belong to Antiochus: For in that, the first whereof in this verse of 1290. dayes is referred to that time, wherein Antiochus Eupator, the Sonne of Epiphanes did by his Letters patents or charter permitt and confirme to the Iewes the worship restored by Iudas Macabeus from the time of the desolation made by his Fathet Antiochus; The calculation or account doth not agree: For the true time of the desolation, as we have shewed before in ver. 7. was just three whole years to a yare, or ten dayes more at the uttermost.

To the decree, made by Antiochus the Sonne, the fifteenth day of the moneth Xanicus, 2. Maca. 11. 33. (which moneth answereth to Nisan of the Hebrews, as Iosephus in his *Antiqui: lib 3. cap. 10.*) there are added other 108. dayes more: for so many fall out betweene the 25. of Chislev, and the fifteenth of Xanticus. The summe of all these is onely a 1215. dayes, which want of the number sett downe by the Angell 77. dayes.

But if any wil beleue Iosephus his fable, wherof we have spok: in the seventh verse, who doth adde of his owne six moneths, to the time of the desolation: which whole space of three yeares and six moneths doth affoaid 1272. dayes, yet notwithstanding eightene dayes are wanting to this summe. But if we joyne 108. dayes to thes three yeares & and six moneth, the space to the decree of Antiochus the Sonne, then there will be 90. dayes over and too manie: so will this space and time no way agree with it self; not to repeat other matters, whereby we have before evinced sufficiently, that the Angell hath nothing to doe with Antiochus from the 36. verle of the former chapter.

Calvin of happy memory did well see, that this could not be understood of the prophaning of the Temple, which was done by Antiochus, therefore doth apply it unto the Romans, but will have the number of the dayes to be

to be taken allegorically, as if the Angell had said to this effect, although the time of affliction may seeme very long, even to 1290. dayes, yet we must not dispaire, nor be out of heart of such a great number, but alwayes to call to minde, although affliction remaine a time and times, yet there will follow afterward but halfe a time. But for that the Angell would have used some usuall & ordinarie number, it falleth out often times, that 7. or 10: or a hundred, or a thousand, or some such round and common number is putt for an indifinite: but no man will use unaccustomed particulars in common speech, except he intended some just and certaine summe.

Besides that, what mystery hath such sentence in it? What needeth that to be sealed or shutt from Daniel, or any other, which is the common doctrine of all times? It is well knowne to all the Saincts, that the very longest afflictions shall come to an end at length: neither could Daniel be ignorant thereof, if the former distribution had meant any such thing: wherefore we must not rest in any common doctrine, but we must finde out some thing proper and peculiar to times and places, without which it is no prophecy.

There are many other interpretations, but not of any moment and authority, as to hinder the truth at all, and therefore I will let them passe.

Now then to d-scover and declare the matter, according to the measure of grace given unto us, in these words the Angell teacheth two things; First, the very decree and sett time, from whence we are to beginn to number and account; afterwards the continuance thereof. That is sett out by a double note or marke; One is of taking away of dayly sacrifice, the other is of setting up of the abominable desolation.

There is mention made in Daniel divers times of a king awaie of the dailie sacrifice ch. 8. 11, and 9. 27, and 11. 31. Now it is out of all controversie, that all these places doe belong vnto two times onely, and to two men by whom it shoule be taken away, Antiochus and Christ: whether of these doth the Angel speake of ? we have shewed before both by the number of the daies, & by other arguments also, that it cannot be referred to Antiochus.

Christ therefore is to be vnderstood, who by his death hath abolished the ceremoniall lawe of sacrificing: which is also made plaine by the maner of speaking, where Antiochus is spoken of, there is alwaies added some signification of wickednes, of putting downe the truth, of supressing and contempt of holines or of some such like, for because he by violatiinge the daily sacrifice did abolish and take away the lawe: but when Christ is spoken of, it is only said absolutely, He shall make the sacrifice to cease or take it away as in this place, because he did abolish it, not by violatiinge and breaking it, but by fuliilling it. Must we then begin to number from his death? not so, but the other part of the set time is to be added, And to set vp the abominable desolation.

It is hard and hidden indeed what time these wordes doe meane: yet we must labour to fishe and finde it out by comparing it with other places.

It would be tedious to repeat all other mens judgments. I will content my selfe with the bringing forth mine owne, which I leave and commend to the godlie & learned, as also all thinges else of mine to be weighed & examined. **¶¶¶** Shickas doth signifie Abomination & execration or cursing, but it is attributed to divers things according to the differing respect and state of the time: which Homonymie, that is, when divers things are

are signified by one and the same word, hath peradventure deceived some.

Before Christ yt was a very abominable and accursed thinge to take awaie the legall ceremonies which God himselfe did institute and deliver to the fathers to be religiously obserued, whence Antiochus is laid to set vp the desolating abomination ch. 11. 31. After Christ, who brought an end to the legal worship by fullfilling the truth of all shadowes in himselfe.

It was no lesse odious and hatefull to obiude and thrust upon God an old worship antiquated and abolished. Wherunto Esaias seemeth to have reference, speaking in the name of the Lord, He that killeth a bullock is as if he had slaine a man, he that sacrificeth a sheape as if he cut off a dogs neck, he that offereth an oblation as if he offred swines bloud, he that burneth incense, as if hee blest an idol, yea they have chosen their own waies and their soule delighteth in their abominations cha. 66, 3, 4. God in deed doth worthily detest heathenish superstition, but for men brought vp in understanding of divine things to hate and persecute the truth, and to dissemble and faigne holines and pietie with an adulterate and counterfite worlde, as the Lewish natiō doth since they rejected Christ, is a most lothlyng abomination before God. May not that also be the meaninge of that before in ch 9. 27. Where after the sacrifice abrogated by Christ, there foloweth desolation upon the winge of abominations? Let us see breifly, if you please, as also to bring some light and evidence happily to a place very difficult and intricate: The wordes are thus; And he shal confirme the covenant with manie for one week, & in the midst of the week he shal cause the sacrifice and oblation to cease, & upon the winge of abominations that maketh desolate, and until the consummation and that determined, he shal poure upon the desolat, chap. 9. 27.

Having

Having shewed in the beginning of the former verse the Lewes horrible wickednes , in putting the Messiah to death ; he declareth afterward, what punishments , those that are guilty of so great wickednes, shou'd vndergoe.

These saith he are two , The first is the destruction of the citie and sanctuarie, which he describeth in the rest of the verse , and hee doth free them from a doubt in the beginning of the next verse . For it might be demanded what should become of Gods worshippe , the sacred and holie places being demolished and cast downe . The Angel doth prevent it and sheweth both that Christ himselfe whilst he lived , should make a new covenant , and confirme it unto manie , and also by his death should at length put an end ynto all legacie ceremonies , that there should he no need after that, either of the citie Ierusalem or of the temple to worship God .

The second punishment is of the People which he distinguisheth by a double condition : First of the Nation in some sort as yet standing, and entire , then secondly broken altogether and troden vnder foote . The two wordes ονομα and ονοματη , Meshomim and shomem, desolating and desolated, or making and made desolate , do signifie this difference to vs : for that is active of some force, yet to their owne destruction , but this is passive & of no strength,borne only to suffer violence of strangers.

But thou willt say, There is no word or mention of anis punishment appointed for either. True indeed, for the Angel thought it better to leave it to be thought of, then to expresse it. For when he had recorded before, the death of the Messias, What punishment could have bene spoken of, worthie of such a sin and villanie ? Wherefore as vnable to set out the greatness therof , he rather signifieth grievousnes and heinousnes of it by an ecclipsis or defect of speach, then by an open and plaine termie.

But

But as concerning the affailes of the nation yet standing for a time as entir, the fearfull revenging hand of God sett upon the winge of abominations that maketh desolate. Which , then, and what maner of wing is this ? wing is a militarie word signifying some troupe , or band of soldiers , such as was the wing of the Lewish rebels, when they took vp armes against the Romanes : for the Angel doth point at this very time , when he saith not simply that God will reveng and punish the abomination of the Lewes , then being common to all that time, since they had reiected Christ, and obstinately received their abolished ceremonies : but on the winge , he saith when rebellion shalbe added to abomination, and the people shalbee mustered and ranked into winges, bandes and troupes : as Iosephus de bello Iudaico lib. 45. reporteth it was done, when the zealous ( for so the conspiratours called themselves,) whose captaines were Eleazar and Iohn, having gathered together a companie of desperate men, did betake themselves into the Temple which they made the tower and refuge both of the Civil intestine, as also of the forraine warres.

These troupes of theves and robbers , althoough all the people conspiring together, were of the same ranks, was certainly this wing of abominations , wholy compact of most desperate, cruel and wicked men , of whom the very Edomites were ashamed, who being called for their ayde , after they saw the barbarousnes of their felowes and companions , did forlakke them presently, and conveyed themselves home againe.

This was the winge making desolate with its audacious impudencie and wickednes , and brought ruine, vpon their owne heade, and upon their whole countrie and lawes. Manie thinges make for this exposition.

First because destruction came upon this wing after Christ was cut off, for that is **ΑΠΩΛΥ**, ghalcanaph, as it did fall out and happen to the Iewes properly, not to the Romanes. Then againe those things whiche Christ addid for explication take Matth. 24. 15. This wing should stand in the holie place even as these robbers in the temple, which they possessed immediately after they had begun their conspiracie, and held it to their last universall slaughter.

For although the whole land of Iudea was the holie place in respect of other countries, yet Christ spake to his discipiles, who by that kind of speech did vnderstand the Temple as they were accustomed commonly. Which yet is more plaine and evident by Mark. 13. 14. Who saith this abomination should bee set where it ought not, which cannot agree to the Romanes. For Christ had now already approved of their rule over the Iewes, and had commanded them to give to Cæsar thole things that were Cæsars. Then was it lawfull for them to enforce those mutinous conspiracie to their dutyes, what should hinder them from besieging the citie upon just occasion? when as they made not warre against them willingly, but drawne thereto against their willes and injuriously provoked.

Last of all Christ propoundeth this wing of abominations standing in the holie place as a signe to ffe out of Iudea, which anie might doe in convenient tyme, whilst these rebels possessed the Temple a yere or two before the Romane armie came thither, and there was then very good cause to ffe, when they could expect no harder measure from a conquering enemie, then the citisens suffred of their domesticall murderers, but after the citie was besieged it was too late to think of an escape by flight. But Luke ch. 21.20. maketh mention of an armie besieging Ierusalem, I confess it, but yet notwithstanding there is no

is no lesse difference betwene this armie and that winge, then betweene the Romanes and the Iewes, things which differ in the whole subiects.

Therefore there is not a word of abomination, where there is anie mention of this armie. The one might be well a fit token of the other, some part of the time of both exisiting together, which vicinitie and nearenesse happily occasioned the expositours to confound the things themselves, but they are altogether divers in the nation, countrie and people, to wit, the armie of the Romanes, and the abominable wings of the Iewes.

The exhortation whiche foloweth after to flight, we have seene out of Mathew from what fontaine it properly floweth. All thinges therfore duly weighed, it seemeth to me more probable and fit to expound it of the Iewes then of foraine legions.

The other part of punishment is upon the nation troden vnderfoote, such as it should be from that warre, neverable to raise vp it selfe againe, He shal poure, (saith he,) vpon the desolate, even to the consummation and that determined, which wordes doe shewe that it shal bee overwhelmed with continuall miseries, and be brought almost vnto nothinge, as we know it was, yet it should have this comfort, that there is a time determined and limited to these calamities for so meanees the word **ΙΟΥΔΑ** Nechoreslah.

Hence therfore we see a twofold desolation of the place of the people of Ierusalem, and of the whole nation. The two former did fall into the same time. The third indeed from that originall doth yet endure through manie generations.

But the desolation of abomination is a differing thinge from all these, a full abolishinge of the ceremoniall worshippe as wel in respect of use as right, which the appoyneted daies will not have begunne at the destruction of

Jerusalem: Therefore we must seek yet further. Nevertheless seeing it is now manifest what is abomination: the other word Shomem remaineth to be examined, which expositours do render diversly, Calvin making astonished, Tremelius making desolate.

But for the most part it doth alwaies signifie passively in this active forme, when it not the action, it is mostly vsed in p[ro]p[ter]e: which difference Daniel doth diligently observe: for speaking of Antiochus, which made desolation by setting vp abomination, he noteth him by abomination that maketh desolate, Meshomem: ch. 11. 31. And againe the same forme of the word sheweth the authours of it a calamitie, to come vpon them vpon the wing of abominations, Meshomim, making desolate, as in the place lately expounded ch. 9. 27, but where he speakes of the people suffering desolation, he useth the word Shomim, as there he shal powre upon the desolate. In which place both words are vsed Meshomem, and Shomem as the figure Antanaclasis, doth make the difference more apparent.

Once I finde it to signifie actively as before in ch. 8. 13, but out of the more frequent use of the word, wee render it passively to set vp abomination, made desolate.

This is the summe and effect of the whole sentence, and from the time, of the daily sacrifice taken awaie by the death of Christ; And of setting vp abomination made desolate, that is to saie, of abolishing vterly that impious maner of sacrificinge; for God had determined that the abrogated vse of the ceremoniall worship should at length be vterly rooted out, so as the least trace therof should not remaine. Wherefore when as the sett time doth consist of two parts, the abrogation of lawfull worship, and the rooting out of adulterous.

For

For the first it is agreed vpon amongst all, into what time it fell out, neither can the second be obscure and hidden, if we diligently peruse the historie. We know from Christ railed up from the dead, unto the times of Vespasian, this abomination did stand in the holie place: holie, both by the first institution, and also by the estimation of the common people without anie interpretation.

But he having surprized Jerusalem, did burne the Temple and deface that place, where alone it was lawful to sacrifice. Who would not now have thought the abomination to be made desolate, but soone after it shewed it selfe againe a litle, vntill Adrian wasted the Iewes with a new slaughter, and took from them all hope of recovering the holie rubbish decayed; For which cause they had raised a sharpe warre.

Did then the hated lye buried from this time? after a few yeaers it made new broiles againe: for wicked Julian having gotten the government, was the authour and furtherer of the restoring the abomination, not only givinge them libertie to repaire and build the Temple, but also by commaunding the charges to be supplied out of the publik revenewes of the common wealth. Soer. lib. 3. 20.

Neither went they negligently about the busines when they had this libertie: The Iewes did diligently follow their opportunitie.

All things were in a readines towards the buildinge: but God did sodeinly befoole and make void all their labour and impious endeavours. An exceeding great earthquake did shake and utterly overthrowe the old foundations which were yet remayninge; or as Theodore reporteth, themselves cast it downe with their owne handes, thinking to build it new from the lowest foundations lib. 3. 20.

N 3

Then

Then fire falling downe from heaven, did burne up all their working tooles and instruments, so as will they will they, they were constrained to desist, and leave off their enterprise, & to goe home every one into those countres, whence they had innn together out of every place on all sides.

Cyrill of Ierusalem maketh mention of this prophecy of Daniel, when the Iewes did first sett upon the worke, which Christ hath also laid downe in the Gospels, and spake it unto many in private, that now was the time com that a stone should not be left upon a stone in the temple, but that saying of our Saviour should be fulfilled. Neither was his prediction vaine: The earthquake the very next night confirmed the very truth thereof.

Now, that I may conclude with the words of Socrates: *So therefore was the Temple utterly overthrown in stead of the new building, which was prepared.* But now that we have seene many and divers overthrowes, which of them shall we make the beginning of the account? Assuredly the last: for a thing is not said to be utterly waste and desolate before it be so cast downe, as it riseth up no more. As long as it doth a little after revives againe; It hath a being after a sort though very troublesome. When after Julian therefore nothing more was attempted, let us acknowledge from that time the abomination utterly made desolate.

Now then, we have the first time of the beginning certaine, the last open overthrow of all the legall worship, which came to passe in the dayes of Julian, about the year 360. For Orophius doth cast the first of Constantine into the year 304, wherentoo if we adde 31 years of his reigne, and then 24 of his Sonne Constantius, and last of all one, and certayne moneths of Julian, we shall finde the Apostata to have reigned precisely at the said time. Let this be spoken of the Earache or just time of beginning of

of the account; the space of time followeth, which can not be concluded in the number of so many naturall dayes.

No such thing, as is here foretold, did fall out about that time. And the prophet useth, when naturall dayes are understood to adde, and putte their termes, whereby to know them, as unto evening morning 2300. dayes, ch. 8.14. which bounds being here wanting, we are not to thinke of any other dayes then before of the weekes, wherof every one did signify a weeke of yeares: after which account every day must be taken for a yeaer. Neither to also but also the Iulian yeaers, of which sort were thole fevnty of weekes; wherof if we put 1290 yeaers to the times of Julian the Apostata, the fore-appointed time will end, and be out at the yeaer 1650. exactly when a time, times, & halfe a time shalbe ended as before, ver.7. Then shall Euphrates be dyed up, that the waye of the Kings of the East may be prepared, Apoc. 16.12. Then the tydings out of the East shall trouble the King of the North, as before chap. 11.44. Then the Briton, which hath beene banished from the mariage bed to many ages and generations shall at length, heare, reuine, Reuine O Shulamite, as we haue shewed upon Cant. 6.13. Then finally shall that voice ring out *Hallelujah*, for the mariage of the Lambe and his wife, Apoca. 19.4.7. for these things doe belong to the same time, and there are the things which shall presently follow the destruction of Rome, whose last distinc or ruine is now at hand, as we haue made plaine and evident in the Revelation.

Ver. 12. *Blessed is he that waiteth and commeth.*

So is the first bound and limit, which being knowne, the second cannot be hard nor hidden, for this of 1335. days doth adde and put to the former 45 years, and doth end at the yeare 1695. The former number did end at the first reeling and declining power of the Turkes, this second at the deficing and utter abolishing of the same: That was perfectly finished together with time, times, and half. This shall end together with that space of an houre, and a day, and a moneth, and a yeare, Apoc. 9.15. The tydings before did trouble him from the East, but now his universall slaughter shal be in the Land of Tzебִי, or Iudea, and before this last limit is that ample and large promise prefixed: *Blessed are they that wait, and doe come unto it.* And then indeed shall all the Sancts be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them shining like the firmament and stars: for this is the time and limit of that resurrection, of which before, ver. 1. 3. and Apoc. 26.12, what shall be wanting to the chiefeſt felicity on earth, when the Sancts shall ſee new Ierusalem coming downe from Heaven, themſelves inold ci- zens therof, doggs excluded, and whatſoever is unclean, hunger and thiſt to be fareſe of, all enemies rooted out, and all teares taken away for ever?

When I ſay, there ſhall be all theſe things, and inſi- nately many other, which the prophets doe prosecute with admirable pleasantneſſe of words. Can it be doubted any longer, but then ſhall be indeed that golden age, and highest top of holy felicity, and happiness, which mortall men may expect, yea or thinke of in this earthly and base habitation.

And

And this word alone doth ſet up our mindeſ: rather to hope for thofe things, which the Prophets have ſo ſolemnly ſpoken of this matter, then to interpret and ex- pound them, as already past & fulfilled long agoe. For if we looke back to the death of Antiochus Epiphanes, we have ſhewed already, that the ſpace and number of dayes is altogether unlike & farre diſtant.

The decree or Edict of Antiochus his Sonne, wherein he graunted the Jewes their owne Religion freely, doe not reach to the just account, as we have ſhewed in verſe 11.

Now, if we ſhall cast the death of Antiochus the Fa- ther unto the 45. day from that decree, the ſame diſference of neceſſity will yet remaine: but yet ſay I, to graunt the account and calculation to be very iuſt, what felicity did follow the death of Antiochus, that the Churche might ſo greatly rejoice therein: except peradventure we ſhall thinke the holy people to be in very great proſperity, while they were oppreſſed with warres under Eupator, 1. Macab. 6. 28.29. or that they could triumph greatly when Demetrius was devising a ſharp and bitter perſecution againſt them by Bachides, Alcimus, and Nicanor, 1. Macab. 7.9.26. eſpecially in his ſecond expedition, when there came ſo great trouble and affliction in Iſrael upon the Jewes, as like was not ſince the time that no prophet was ſcene amongſt them. 1. Macab. 1.9.27.

There is no need to record the ambition of the Priests, the tyranny of the Romans, the inhumanity and incivility of Herod and the Gouernours, and that which is farre greatest of all, the abdication and rejeſtion of the whole nation, for ſo many generations to this day, all which doo of neceſſity carry it, that this full and conſtant felicity of the godly, which the Angel ſpeakes of in this place, can not be of thofe times.

How much more cafelously doth the holy Spiele speake, which calleth all that joy, but a sinell and littel help, as before in ch. i. § 4.

*Henry. Wolpinus lib. de Temp.* A certayne Godly & Leathed Men doth thinke these yeares ate to be ridin'bed, and to be counted from the overthrow of Ierusalem by Titus and Vespasian, they ate of Christ 71. from which beginning the first account falleth into the yeares 1361. at which time the Schoole of Prague was founded by Charles King of Bohemia, and did begin to resist and openly to gainsay the errours and tyranny of Antichrist: This second endeth in the yeares 1436. when a more cleare light of the Gospel braketh forth, so as th: Angell here doth pronounce him blessed that shall overcomme these first seedes of th: Gospel brought into light againe.

But we have declared already, that Titus indeed did destroy the Cittie and the Temple, & mida lamentable Havock of the people, so as for a time they were constrained to leave off their Mosaicall worship; yet notwithstanding he brought not the last giving over of sacrificing, which onely th: Angell maketh the last rite of this beginnig.

Besides the knowlidge of the Gospel is a blessed thing for all times & ages: but the Angell doth speake of a certayne speciall felicity and blessedesse, which shall come unto the godly; besides that inward joy of the Spirit: Otherwise the rioting & muking out of certayne dayes were th: vaine, neither were the promised joy of so great width & moment, if the Saints did enjoy it alwayes alike.

I doe not bretheren bring forth their judgments; and refute them any way for to rebuke them, for I reverence their Godly Labours, and doe knowe their great learning and knowlidge in Christ Iesus: But this noope it is no should be any hindrance and prejudicial to the truth, which

which I am sure they would have as wel as I. As if the truth lay hidden in the bowels of a hard flint, and cannot be gotten out but by much dashing and many blowes; yet notwithstanding I am sollicitous and very scrupulous herein, least by smiting the stone, and seeking the sparkle, I should at any time let fall any virulent or venomous stroke upon any mans good name or credit: and I hope my Godly brethren wil likewise take in good part this iude and disordered worke, whichever it is, looking rather to that, which is well and profitable spoken to embrace it with thankfull mindes, then concerning that which is good for any other effect or unskillfulness.

Ver. 13. But goe thou thy way till the end bee.

Ver. 13.

Hitherto was the comon conforse; that which is proper to Daniel, is in this last verse; The meaning whereof is this, as if he should say: But then Daniel, goe thy way, and rest content, that all these things shall come to passe towards or before the end, and although they seem to be long delayed, yet the tediousesse thereof shall not be grievous unto thee: for thou in the meane time shalt yeld to nature, and ge the way of all flesh, and being freed from the miseries of this life, shalt quickly rest, and be partaker of that happiness, which I ote doe enjoy which dye in the Lord, and at length also shall thy body also be raised up out of the grave, in that Lot and condition which God shall give unto thee, that thou mayest be partaker of unspeakable joy, with all the rest of the Saints, and so reigne with Christ for ever.

This meditation ought to putt away all trouble from the prophet, & to beget in us that moderation and steadfastnesse of minde, that although we be transported with an eager desire of this approaching felicity: yet notwithstanding if it be the Lords will so to have it, we may willingly depart, and lay downe our earthly Tabernacles.

It is a most pleasant thing indeed to see and behold Christ reigning upon Earth, but there is no cause at all why the holy soules should envy this pleasure and happiness to their Brethren left here below.

Let us therefore rest with quiet mindes in the midst of the tempests and dangers of this World, expecting now shortly, either in life or in death, that which is with all voters, and servent prayers much to be desired.

*Come Lord Iesus.*

*The*



*The Translatour to his Christian friendes in Kent, Suffolke, and elsewhere, wisheth all health and happiness here and here after.*

**G**Have bene often requested to translate Mr. Brightman vpon Daniel & the Canticles into english, as he is already vpon the revelation. I have at length yeelded to doe one, being both short and pithie, leaving the other to such as have more store of gifis and leisire, for reasons best knowne to my selfe, which I must crave also to keep unto my selfe: although I confess I would be gladd to see all our english Churches shoule injoy the benefit of the godlie & learned labours of such a worthie English man (nay what if I shoule saie, an english prophet, as some learned beyond the seas have stiled him) for as or blessed Saviour saith, (and it was his owne lot and portion) a prophet is not without honour but in his owne country, and among his owne kindred. Marc.6.4.

I have seen indeed both Jesuits and Lutherans abroad, and also protestants at home, both in pulpits and in private, barking and carping against this excellent and worthie man, but I spare and pity them, not anie of them able to doe or speake as he hath done and spoken, and manie of them not worthie to carry his bookees after him.

It is farre more easie to cap at a wortheie writer then to compile a booke like his, let hem eyther mend his, which will be a hard taske for them, speak better, or hould their peace.

He was indeed one of a thousand, great & gracious manie wais both in life and in learninge, *dixit ea docuit  
qua fecit & eum fecit qua docuit, & verba verebat in o-  
pera.* He taught that he did practise, and did practise that he taught, and so turned wordes into workes. He was a great Artist and a great linguist. He had good skill in all arts and to tongues needfull for a compleat devine, even in song also, (vcall musick being the best) till his more weightie studies calld him from the maydes, to divinitie their mistresse, wherin he excelled and shined above manie of his fellowes, all that then lived with him in Queens Colledge in Cambridge, wherof he was a fellowe, doe very well knowe. He shined every waise, and was a Brightman indeed answereable to his name, *περιφερνος ο ευηνης, vir splendidus,* a bright man, in his life shining to all that conversed with him, and in his deep learning & knowledge shining to all that heard his learned catechizing, common places, and lectures in the colledge, or his sermons in the countrey in Bedfordshire.

*Aquila non caput muscas.* Eagle like he soareth aloft catching no flies but great and high matters; he doth not with the lambe wade in the shallowis, obvious and playn places, but with the Elephant he swimmeth and helps other to swimme safely over the deepest and darkest places of the whole canonciall scriptures, as Iohns revelations, Salmonds songe, and Daniels obscurest vision in 11. 12.

Some may think he did *akum sapere* and bearre to high aboue his reach and capacite, and therfore hee the Austrian

Austrian applyeth the speach offesus to Paul Aet. 24. to him untruly, but thole that did well know him, and the great measure of meeknes and humilitie that God had graced him withall, would not think that he did *ὑπερφρονεῖν παρὰ ὁ δει Φρονεῖν αλλα Φρονεῖν οὐς τὸ  
ταφρονεῖν*, as the Apolite saith very elegantlie in that eloquent exhortation Rom. 12. 3. *Innum humilitatis, sum-  
mum divinitatis,* The depth of humilitie is the heighth of divinitie: the lower in or selves, the higher with God, as himselfe speaketh Esai, 57. 15. though he be high and losse and dwelleth in the highe and holie place, yet he wil dwell also with the contrite and humble spirit, & vnto such wil he be a guide and teach them his wayes and counsels. Ps. 25. 9. 14.

And therfore I doe not doubt but God revealed much vnto him & let him see a great deale more into these mysticall & darke passages, then manie other of his deere servants, that so he might reveal & open them to others: for as he freely received so he freely gave.

But whither will my love carry me? I refraine: his owne works shal praise him abundantly; which because being in latin, the greatest part of our countrimen doe not understand. I have made his shorte exposition of Daniel to speak english unto them, that nohe maie be deprived of the benefit of his godlie labours.

It is pitie such a bright shining candle shold be put under the bed or bushel, but to be set so as all may see & enjoy the light therof: Math. 5. 15. He hath so elected that pointe of the Iewes vocation, which the Apostle calleth a *Calathos* Rom. 11. 33. in these latter times after the overthrowe of their last & greatest enemie the Turkes, as I have not seene in anie writte the like. He goeth beyond the streyne and against the stremme of the most interpreters, who goe about for the most part to restraine all in

all in Daniel to the first comming of Christ and doe referre all to Antiochus, or to the Romanes: which cannot be, for neither of them come to their endes in Iudea, or the glorious holie mountaine, as the Turk shal doe Dan. 11.45.

Daniel having in the former part of this chapter 11, laied downe their other enemies the Persians verl. 2. the Grecians, chifly Alexander .verl. 3. and his 4 capitaines succeeding verl. 4. which came especially to two principall heades: the Lagidans in Egypt , whom he calleth the Kinges of the South , as standing South from Iudea verl. 5. and the Seleucidans in Syria , whom he calleth the Kinges of the North, verl. 6. &c. to the 36.

Then and there he commeth to the three last enemies of the Iewes, the Romanes , which had clipped the wings of Antiochus in the 30. verse, till at the end their owne eagles wings were also clipped by the Saracens & Turkes in verl. 40. the one like a dolsing beast doe push sore at him, the other comming against him like a whicle-winde that cannot be resisted, overfloweth , beates and beates downe all before it, entreth into Iudea , the glorious land, which had bene then a longe time the cock-pit of the world in the midst of their enemies , Babilonians, Persians, Grecians, Lagidans, Seleucidans, Romans, Saracens and now at this daie the Turkes, the last, though not the least of their adversaries, which shalbee troubled with the tydinges of the easterne and northerne Iewes conversion, which shal make him to march out furiously against them like another Iehu <sup>2</sup> king. 9. 20. though not with like successe, but he shal com to his end there, in the holie land and glorious mountaine, and note shal help him , for who can help and hold him vp whom God wil hinder and cast downe ?

Then

Then followe the joyfull returne and resurrection of the Iewes: who lay as dead for almost seventeen hundred yeares in chap. 12. which if it be not meant of them, there is little comfort for them in the whole prophecy, which was the Prophets maine intention and principall drift and scope, *Oculus ad scopum* , our eye must be alwayes at the mark and scope, if we mean to hit the white and right meaning , and so the Apostle Paul doth call their calling and receaving unto grace , life from the dead, Rom. 11. 15. whereunto most sweetly agreeth the prophet Ezekiel from the 37. chapter. to the end of his prophecy in the last 42. chapters , first setting downe their conversion in the first 14. verses of the 37. where the dead and dry bones scattered come together agayne and live.

2ly the vnyting and joyning together againe the ten tribes with the two, from the 15. vers. to the end:

Thirdly, the destu<sup>t</sup>ion of Gog, and all their enemies in the 38. and 39. chapters.

Fourthly, and lastly, we have a heavenly new prophecie concerning the glorious and Christian Church of the Iewes, whereof Christ himself was the builder, in the 9 last chapters, beginning with a very solemne charge, for a reverend attention, and a sweete carriage , and demeanour of all parts, inward and outward, as of hart, eyes , and eares. 40. 4. And also concluding with the new and lasting name thereof, not Ierusalem, as of olde now antiquated, but *Iehovah Shammah* , the Lord is and will be there for ever, as being the truth of the former type, represented by the temple, Psalm 132. 14. This is my rest for ever , here will I dwell, for I have desired it.

Thus have I briefly in a word epitomised and abridged this learned exposition for thee: He shall now speak unto thee in thine owne mothers tongue and native language. He will bring that to thine eares , which happily thou

thou didst never heare of b:fore: Make much of such  
 faithfull expositours, and prae to God to increase the  
 number of such learned interpreters, as may help thee  
 to see and ynderstand such mysticall visions and revela-  
 tions of God, and that he wold in his due time bring  
 downe those two mynge enemies of his gospell and his  
 people, the Romane Antichrist in his old Rome, and  
 the easterne Gog and Magog in his new Rome or Con-  
 stantinople, who wold soone fall of his owne Mahume-  
 tane ponderous weight, if he were not supported by  
 Romishe idolatrie: And let not vs protestants by our  
 scandalous lives and conversations be anie hinderaunce  
 to the calling and comming on of our faire distant  
 brethen the lewes, but help forward, what we maie their  
 effectuall vocation, by frequent and fervent prayer for  
 them, and dayly crucifying of sin, which crucified the  
 Lord of glorie both theirs and ours, and so together  
 with joyn consent set forth the purity of Gods worship  
 and celebrate his prayses unto the full and finall end and  
 consummation of all thinges.

F I N I S.

